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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., July 28, 1927

NFW SERIES
VOLUME XXXIX No. 30

Dr. M. T. Andrews, of Texarkana, after speaking at the Missouri and Illinois Assemblies, will tour ten states in his car attended by his wife.

Late reports from Jerusalem indicate that 670 were killed in recent earthquakes in Palestine, 3,000 injured and property worth \$2,000,000 destroyed.

It is said that illiteracy among Southern Negroes has declined since 1870 from 85 per cent to 25 per cent. That among Southern white people from 23 per cent to 7 per cent.

Inquiry of Jewish converts to Christianity in many lands as to what first attracted them to the religion of Jesus, brought the same reply: "An act of disinterested kindness from a Christian".

Rev. J. W. Gray assisted Pastor Black in a meeting at Shivers in which twelve were added to the church, ten of them by baptism. This is Brother Gray's old home and the crowds came from many directions and filled the house.

The church at New Hebron on a recent Sunday voted to increase the pastor's salary fifty per cent. This is a fine evidence of appreciation as he enters upon his tenth year with them. The church would have increased his salary two or three years ago, but he would not consent to it, preferring that they should get through paying for the new church building and give more to missions.

A pastor a few days ago told us his experience. He went into the home of a Christian woman who because of a broken heart had not been to church for twelve years. She had a contribution ready for missions, because she said she had been reading about the work in the Record. In two other churches to which he preached once a month, he found when he arrived that arrangements were already made for the offering to help the churches in the flooded area, and a part of the money was in hand. There had been no meeting of the church, but they had read the call for help in The Baptist Record.

The first editorial in The Religious Herald of July 14, is headed "Be Courteous"; the second is "Why Write Nonsense". Some philosophically inclined Ethiopian remarked, "Dey don't paralyze". And the argument is not above criticism in the second. Dr. Pitt says it is nonsense to say that we are justified in spending two million dollars for a hospital in New Orleans because we have put \$233,215 into hospital buildings in foreign fields. We have not looked up these figures to see whether they are correct for foreign fields or not. But we do know that nothing like two millions have been spent in New Orleans. So far, Southern Baptists have probably put less than half into the New Orleans Hospital that they have put into buildings on the foreign field. The rest of the cost is for the future. Please get that. And the cost of buildings on the foreign field is only a part of the expense of hospital work. The salary account must be added. The New Orleans Hospital is self-supporting. Let's try to get all the facts and be fair and courteous.

JUST FOR TODAY By E. R. Wilberforce

Lord, for tomorrow and its needs,
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.
Help me to labor earnestly
And duly pray;
Let me be kind in word and deed,
Father, to-day.
Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Through all today.
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy grace
Dear Lord, to-day.
And if, to-day, this life of mine
Should ebb away,
Give me thy sacrament divine,
Father, to-day.
So for to-morrow and its needs
I do not pray;
Still keep me, guide me, love me, Lord,
Through each to-day.

In Mississippi there are practically no great political issues at stake in an election. A platform is generally a meaningless or misleading abuse of words. About the only question a voter has to determine is who is the best man for the place. All the speech making is worthless except as it reveals the character of the candidate. About all you have to do when you go to the polls is to select the man of the best moral character who has sufficient ability to attend to his business.

Brother A. S. Johnston writes: On yesterday out at Phalti Baptist Church in Jeff Davis County Bro. Geo. D. Sullivan was set apart to the full work of the ministry. Bro. Sullivan has had two years at Clarke College and this summer has been engaged in doing some work at Mississippi College. He has some church work in Simpson County. The ordaining council was composed of Rev. J. A. Lee of Tutwiler, deacons from White Sand and Phalti Churches with the writer.

In connection with the day's work the church licensed two of our splendid young men to preach, Bros. Paul Booth and Reed Polk.

Several of our churches in the Delta had the Record in the budget and sent the paper to every home. When the flood came they were helpless and thought the paper could not be continued. But the Record is going to them free until they can get on their feet again. We are glad to do missionary work of this kind. We wish our friends would help us to send it to other places where it is needed. It ought to go to the hospitals in Jackson, Memphis and New Orleans. It ought to be in reach of our students in our Baptist Colleges in Mississippi, to our Baptist boys and girls in the State Colleges, to those in the Agricultural High Schools, the State Hospitals, Old Ladies' Home, Old Men's Home, etc., etc. Who will help us to carry out these aims?

Brother H. B. Price declines the call to Durant.

Dr. L. Bracey Campbell is assisting Pastor W. S. Landrum in a meeting at Old Hebron this week.

Dr. Everett Gill, Superintendent of Southern Baptist work in Europe, is reported seriously ill in Edinburgh.

Dr. George J. Burnett, Associate Secretary of the Baptist Brotherhood, is located at Memphis and ready for service.

Pastor J. J. Mayfield of Canton brought his wife to the Baptist Hospital in Jackson last week. She is said to be critically ill.

Of nine hundred listed as Baptist preachers in Mississippi, we can only locate from our office about five hundred who are doing pastoral work.

Upton Sinclair's book, Elmer Gantry, has been prohibited from sale, by order of the District Attorney of Boston, on the ground of its obscenity.

Of 21,597 Baptist preachers in the South, it is said that only a little over half are active pastors, about one-third of them doing no ministerial work.

Brother A. D. Muse and H. A. Hunderup held a tent meeting at Blaine near Shaw, in which there were forty definite decisions and additions to the church.

Dr. W. A. McComb helped in the meeting at Beaumont, and thirty-five were added to the church. The house was crowded. People came from eight counties.

Dodd College at Shreveport, Junior College for Girls, will open Sept. 30. It is said that with the acceptance of Dean Wm. Burgin, formerly of Winthrop College, the faculty is complete.

A State Mission Secretary says, "If someone with \$5,000 to invest for the Lord should ask my advice, I should tell him to give it all to send The Baptist Record paper to 5,000 homes".

If 2,500 Baptist churches in the South have changed places in the past two months, how long will it take the whole 21,597 to get changed? That makes the average pastorate less than two years in length.

Recently we were a guest on the eighteenth floor of a large hotel. We noticed as we passed up and down there was no floor numbered 13. We wonder how many such hotels and people there are among us. Talk about burning witches!

Brother J. H. Lane was with Pastor Black in a good meeting at Mt. Zion, Simpson County, last week. This is near his birth-place, a big church with a great history. There were several additions, but we did not get the number.

Dr. J. R. Hobbs, who is taking a two months' vacation in England, heard Shailer Matthews preach in Fosdick's pulpit, as he passed through New York. He says the house would hold not more than seven hundred people and was about two-thirds full.

Thursday, July 28, 1927

HELPING OUR FELLOW BAPTISTS IN THE FLOOD DISTRICT
B. D. Gray, Corresponding Secretary

The flood waters of the Mississippi River are receding and leaving behind a picture of stark death and destruction. The Red Cross has wrought nobly in dealing with the immediate emergency which the terrible flood created. Now as the waters recede, the task of rehabilitation becomes apparent.

The Government will likely undertake immediate steps to prevent future flood disasters. It is our privilege to join hands with our fellow-Baptists in that valley of suffering and aid them in these days of hardship ahead. The Executive Committee of the Southern Baptist Convention has authorized the Home Mission Board to make the appeal and to administer the funds received in rebuilding destroyed houses of worship and also in aiding pastors to stay on the field and help the people regain their homes and their farms and their civilization.

Southern Baptists have never confronted a more urgent appeal. Our hearts must surely respond to this call of our brethren who have thus suffered. Pastors, Sunday School teachers, B. Y. P. U. and W. M. U. leaders will unite, we trust, in laying this great appeal before our people, and see that funds are promptly remitted.

The need is urgent in the extreme. Immediate help on a liberal scale and scores of our churches should make gifts in four figures for this great need. Many individuals should give hundreds of dollars. The average support of a pastor for one-fourth time is about \$300.00, or \$25.00 a month; for half-time \$600.00 or \$50.00 a month. How many churches or individuals will take a one-fourth or half-time field? We shall be glad to assign a field to individuals or churches. Some could give a month's supply, some longer, others a year.

It will be the fall of 1928 before many of them can receive results from their cotton crop, that crop for this year in many places being wiped out.

Louisiana

Secretary E. L. Solomon, Shreveport, Louisiana, has sent us a partial summary of the needs in Louisiana. There are eight district associations in the flooded area where there are 104 churches, sixty of them having one-fourth time services, thirty-two having one-half time, four full time service, making total of \$43,200; repairs needed on the buildings amount to \$21,900. These are for the white churches. The Negro churches have suffered very seriously. We are trying to gather the facts about them. We must help our colored brethren in their sore distress.

Arkansas

Secretary J. S. Rogers, Little Rock, Arkansas, gives the situation in his state as follows:

"The sections of Arkansas that have been flooded are mainly religiously mainly by Baptists, white and colored, native born Americans. The largest Baptist Association in the state was at least half covered by water.

"Ten Baptist Associations or about one-fourth of our district associations have suffered tremendously. Some of these are having to discontinue their missionaries.

"About 160 white churches and around 200 Negro churches have suffered losses in one way or another. Take as an example, the church at Clarendon: The water was twelve feet deep in the church house, every single piece of furniture being utterly ruined, the house filled with mud, the pastor's home ten feet deep in water, and everything on earth the pastor had, including a large library, was destroyed outright. This of course was one of the worst cases.

"Many of the above mentioned churches were in the budget and supporting our program with unfailing monthly remittances. Take as an example, the church at Arkansas City: They were as regular in their support of the program as a bank could be in meeting its obligations. This

church is put out of the running completely. "Scores and scores of our churches will, of course, need financial help. I do not have the facts and figures on the Negro churches, but I hope to get these right away. I also can give you other facts and figures a little bit later.

"I am sure the above statement of our suffering and losses is appalling to you as it is to us. We greatly appreciate your interest and the interest of the whole brotherhood in our situation. Please pray for us. We have no thought except to go forward."

Mississippi

Secretary R. B. Gunter, Jackson, Mississippi, says:

"The most conservative estimate I can make of the amount needed for repairing church houses is \$8,200.00. The request for pastors' aid thus far amounts to \$6,000.00. The amount which shall possibly be needed in addition to this will be \$15,000.00 or \$16,000.00. Quite a number of the stronger churches are trying to take care of their local work and are not saying whether they will need any help or not, but I do not see how they can continue as the majority of them have no income and will not for over a year. This is particularly true of the farmers. I have counted about thirty white churches which are directly affected by the flood. There are many others indirectly affected in that the members have interests in the flooded district.

"The above does not include damages to the Negro churches. I have asked the Corresponding Secretary of the Negro Convention for definite information. He writes that he will have it in hand at an early date. I shall be glad to furnish this as soon as it comes into my possession."

Special Relief Fund

This is a special relief fund and not a regular Home Mission contribution.

Immediate and liberal offerings should be rushed forward. Send funds through your State Mission Board or direct to the Home Mission Board, 804 Wynne-Claughton Building, Atlanta, Georgia.

ROSTER OF CHURCHES WHO HAVE BAPTIST RECORD IN BUDGET "HONOR ROLL"

Church	County
Angilla	Sharkey
Arcola	Washington
Abbeville	Lafayette
Ackerman	Choctaw
Artesia	Lowndes
Arkabutla	Tate
Bassfield	Jefferson Davis
Belmont	Tishomingo
Bay Springs	Jasper
Batesville	Panola
Brandon	Rankin
Booneville	Prentiss
Bethlehem (Fork Church)	Marshall
Byhalia	Marshall
Black Jack (Vaughn, Miss.)	Yazoo
Chalybeate	Tippah
Collins	Covington
Coldwater	Tate
Coffeeville	Yalobusha
Coahoma	Coahoma
Corinth 1st	Alcorn
Columbia	Madison
Camden	Pearl River
Carriere	Tallahatchie
Charleston	Hinds
Clinton	Sunflower
Doddsville	Simpson
D'Llo	Sunflower
Drew	Montgomery
Duck Hill	Hinds
Davis Memorial (Jackson, Miss.)	Tunica
Dundee	Bolivar
Duncan	Holmes
Durant	Webster
Eupora	Yazoo
Eden	Tunica

Kemper	Jones
Jefferson	Davis
Madison	Scott
Harrison	Copiah
Franklin	Amite
Forrest	Franklin
Forrest	Forrest
Forrest	Forrest
Forrest	Forrest
Harrison	DeSoto
Marshall	Pearl River
Lauderdale	Copiah
DeSoto	Coahoma
Pearl River	Attala
Oktibbeha	Montgomery
Jefferson	Coahoma
Davis	Amite
Winston	Yalobusha
Washington	Walthall
Jones	Oktibbeha
Hancock	Lawrence
Hinds	Newton
Attala	Lawrence
Attala	Madison
Simpson	Jackson
Jackson	Jackson
Lawrence	Scott
Neshoba	Neshoba
Lawrence	Lawrence
Newton	Madison
Lawrence	Yalobusha
Madison	Jackson
Jackson	Jackson
Pearl River	Pearl River
Clarke	Clarke
Lamar	Lamar
Amite	Amite
Holmes	Holmes
Pearl River	Claiborne
Lawrence	Jefferson Davis
Sharkey	Sharkey
Forrest	Forrest
Bolivar	Bolivar
Jasper	Jasper
Marshall	Marshall
Perry	Perry
Hinds	Hinds
Tippah	Tippah
Kemper	Kemper
Yazoo	Yazoo
Noxubee	Noxubee
Lamar	Lamar
Bolivar	Bolivar
Oktibbeha	Oktibbeha
Attala	Attala
Bolivar	Bolivar
Jones	Jones
Quitman	Quitman
Lawrence	Lawrence
Attala	Attala
Clarke	Clarke
Panola	Panola
Lawrence	Lawrence
Tate	Tate
Yalobusha	Yalobusha
Holmes	Holmes
Smith	Smith
Tunica	Tunica

Thursday, July 28, 1927

THE BAPTIST RECORD

Kemper
Jones
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Madison
Scott
Madison
Harrison
Copiah
Amite
Franklin
Forrest
Forrest
Forrest
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Tylertown	Walthall
Tishomingo	Tishomingo
Union	Newton
Utica	Hinds
Vaiden	Carroll
West	Holmes
Weir	Choctaw
White Bluff	Marion
Webb	Tallahatchie
Waynesboro	Wayne
Winona	Montgomery
Yockanookany (Kosciusko, Miss., RFD)	Attala

If your church is not included in this list why not let us add it at an early date? Let's make August banner month for the Record. 75% of the church homes will include the club rate of \$1.50 per year. Write us for tracts and envelopes for the work. Rev. L. E. Lightsey will be glad to come and make a canvass for the paper wherever his services may be needed. Address him at Montrose, Miss.

OUTLINES FOR THREE EVANGELISTIC SERMONS BASED ON A STUDY OF II CORINTHIANS 5
Jno. F. Carter, Th.D.

I

The Evangelist's Motives

II Cor. 5:11-17

Introduction: Paul's zeal, and faithfulness, and joy in his evangelistic task. (Note ch. 4) Why? I. A desire for a good standing on the last day—"Knowing therefore the fear of the Lord (because we know), we persuade men" v. 11. Note:

1. The Apostle's notion of a judgment of rewards, v. 10.
2. The place of this thought in his work, v. 9.
3. His dread of the prospect of not obtaining the Lord's approval on His work, v. 11.
- II. An unfathomable gratitude for a dearly-bought salvation, "For the love of Christ constraineth us (holds us to our task), because", etc., vv. 14, 15.
1. The cost of this salvation—One died for all, v. 14a. (This great word for means on behalf of or instead of.)
2. The efficacy of this salvation—"Therefore all died" (All are adjudged as having suffered the death penalty that had been pronounced) v. 14b.
3. The Saviour's expectation with reference to this salvation—"He died for all in order that" etc., v. 15.

III. A glowing vision of redeemed human lives—"Wherefore we henceforth know no man after the flesh (According to the standard of those in the flesh)—if any man is in Christ he is a new creature" vv. 16, 17.

1. The new standard for judging human worth, v. 16.
2. The new power at work in the lives of men, v. 17a.
3. The new victory over sin wrought by this power, v. 17b.

II

The Evangelist's Commission

II Cor. 5:18-20 (text, v. 20)

Introduction: The prerogatives of ambassadors modern and ancient.

- I. His exalted privilege in it.
 1. In view of his former condition (in need of reconciliation, v. 18).
 2. In view of the King that he represents—"as though God were entreating through us" v. 20.
 3. In view of the joyous nature of the message entrusted to him—"the word of reconciliation" v. 19.
- II. His weighty responsibility in it.
 1. Because of the exclusive nature of the commission—"and committed unto us the word" etc., v. 19.
 2. Because of the condition and the number of these involved.
 3. Because of the report to me made to the

King, v. 10.

- III. The measure of his fidelity to it.
1. According as he conforms his demeanor and his message to the King's ideal—"as though God were entreating through us", v. 20.
2. According as his message is marked by earnestness of appeal (Note the words, *persuade*, v. 11, *beseach*, v. 20, *entreat*, 6:1).
3. According as, for the success of the message, he disregards his personal comfort, 6:4ff.

III
The Evangelist's Message
II Cor. 5:21

Introduction: The ministry of reconciliation and the word of reconciliation, vv. 18, 19. The need and method of reconciliation, Rom. 5:10-11.

I. The Reconciler, His sinlessness—"Him who knew no sin".

1. Grounded in His divine essence. Note that it was in this image that man was first created.
2. Wrought out in His perfectly normal human life. Note that His flesh was a "likeness of the flesh of sin" (Rom. 3:3 cf. Phil. 2:6), that His temptations were real (Heb. 4:15), yet His victory was complete (John 8:46).

II. The reconciling effort, the sacrifice—"He made to be sin in our behalf".

Two interpretations of this expression.

1. That Jesus was made a sin offering. Then concerning the sin offering, note:

- (1) The victim (Lev. 4:3, 13, 22, etc.), a bullock, a goat, a lamb, turtle doves, or pigeons—always without blemish.
- (2) The operation, the victim's death to atone for the worshiper's sin.

2. That He was treated as a sinner, that He took the place of sinners in divine judgment. Then:

- (1) He died for us (v. 14).
- (2) He died for our sins, I Cor. 15:3.
- (3) He was a propitiation, Rom. 3:25.
- (4) He bore our sins, I Peter 2:24.

III. The reconciliation effected, substitution—"that we might become the righteousness of God in Him".

1. Divine righteousness imputed, cf Rom. 1:17; 3:21, 22; Phil. 3:9.
2. Divine righteousness achieved.

- (1) The new power, v. 17.
- (2) The ultimate fruition, Rom. 8:29.

SERMON OUTLINE

Here is a short outline on the CHURCH that is contrary to all rules of Homiletics but it is one that will stay with the congregation.

The Church

Let us take all the letters in the word "church" and see what we can make each one stand for.

I. "C"—Christian!

1. Christ the head. "Christ the cornerstone".
2. Members should be Christians!
3. Members should be "Christ-like".
4. Serve Christ and exalt Him!

II. "H"—Humility!

1. Predominant in life of Christ.
2. Pharisees were proud.
3. Selfishness drives it away.

III. "U"—Unity!

1. One in mind and spirit.
2. Cooperation—team-work, wins!

If we spend our time mending the net, we are not able to catch fish!

IV. "R"—Rejoicing!

1. Christians have a cause to rejoice.
- (1) Saved from sin.
- (2) Home in Heaven.
- (3) Friend that is closer than brother!

V. "C"—Consecration!

1. Unspotted from the world!
2. Gives power. Souls saved.
3. Work for God alone!

VI. "H"—Hungry!

1. For righteousness.
2. For lost men!
3. For Christ's coming!

—John W. Sproles, Bogue Chitto.

GLORYING IN THE CROSS

Galatians 6:14

Associational Sermon, by J. A. Barnhill, Memphis

In the letter to the Galatians Paul has set forth the doctrine of salvation, and has urged the believers how they should walk by it. It seems he is in the act of closing his letter and happens to think again of some current evil influences being brought to bear on the church. Before closing he takes time to remark concerning those who are spreading this evil doctrine. It is in this postscript the Apostle reveals the motto of his life and at the same time sets in contrast the fundamental difference between his religious beliefs and those who sought to disturb the believers made among the Galatians. To Paul religion was vital. It could not be separated from one's daily activities. It was not something to wait to suit the occasion. It was to him wisdom, righteousness, sanctification, and redemption. It vitally and happily related him to the Eternal God and expressed itself in his daily conduct. This was quite a contrast to those who were anxious about a show in the flesh. They were not concerned about knowing the truth and living the truth and winning others to the truth, but about what men would say about them. They were anxious that it could be said they had received another member. Paul charges that they were anxious about the externals of the law but did not keep the law themselves. It is a sad day for any individual or church when they are more concerned about the outside of their lives than they are the inside, when they are more concerned about the letter of the Law than they are the spirit, more anxious about appearance than they are the principles; when they are bent on a form of godliness but deny the power thereof.

When Paul says he glories only in the cross of Christ he does not mean that the material cross is the most beautiful or precious thing in the world, nor does he mean that it is a kind of rabbit foot affair that enables him to work slight of hand, giving him a sort of key into the realm of mysteries, nor is it a badge to be worn by some exclusive set, the wearing of which sets them off from the rest of mankind. The Cross to Paul was the symbol of where the sacrificial substitutionary, redemptive work of Christ was wrought for a dying, sin cursed, hell-bound, eternally doomed world. It is at the cross sins are remitted, salvation is secured, hope of eternal life imparted, and the joy of a new life is shed abroad in the heart. Paul says now I glory only in the Cross of Christ. I rejoice only in what the Cross symbolizes. By it I have been put to death to the world, and the world has been put to death unto me. The things the unregenerate world has part in I no longer care for. The things of show and praise and pomp and worldly honor have been put aside. My rejoicing will be in another realm altogether. It is realm of the soul. It is in this realm untold benefit has been wrought in my behalf. I was a lost and undeserving sinner. My condition was desperate. But the gracious God that brings the salvation hath appeared, and has so overwhelmed me that I can never forget it. The riches of such grace has brought unmeasured and eternal blessings. The least the apostle felt he could do was to spend all time in rejoicing and praising Him who brought it and by showing the thing to others. He fears lest he should fail in this regard. He exclaims, "God forbid that I should glory save in the Cross of Christ." What I shall consider further will be under two heads. Theoretical and practical gloating in the Cross.

I. Theoretical. A. It was the Cross that brought revelation of the love of God. God was in Christ reconciling the world unto himself. The apostle saw the plan of God through all the ages being worked out on the Cross, "When the fullness of time was come God sent forth his Son made of a woman, made under the law, that he might redeem him that were under the law, that

(Continued on page 6)

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which will accompany the notices.

FAITH A PIONEER

Faith is always pushing out into the unexplored country. It does not trail behind the knowledge and experience of others, nor confine itself to the ground which itself has covered before. That which eye hath not seen, nor ear heard, neither hath it entered into the heart of man, this is its field of exploration. It may begin with things that are apprehended by the senses, but it goes on, it ventures upon the things that are not seen. It is always the testing of things that are hoped for, the conviction of things that are not seen.

Thomas had said, "Except I shall see the print of the nails, and put my hand into his side, I will not believe". Jesus accommodated himself to Thomas' weakness, but he told him there was something better. "Jesus saith unto him, Because thou hast seen thou hast believed: blessed are they that have not seen, and yet have believed." Faith is accepting the testimony of the senses, but it is also going beyond the testimony of the senses. It is reckoning on the presence and power and wisdom of the invisible God.

Columbus was a man of faith and he was justified in acting upon it. He believed there was another way to India, a way to the east by way of the west and he proved it. In the capitol in Washington is a striking picture of American pioneers a group of adventurous souls who left all behind them and fared forth into the wilderness, who by and by came to the Great Divide and hailed the great plains beyond, the justification of their faith. "By faith Abraham, when he was called, obeyed, to go to a place which he was to receive for an inheritance, and he went out not knowing whither he went."

But we are not now thinking of physical adventure, admirable as that may be. It is not new continents, nor arctic lands that lure us here. We are thinking of new experiences with God, new acquisitions of truth and of power. A living faith cannot be content with the static or stale attainments of the past, or with those of others. We know that we and others have not exhausted the purposes of God, nor even tasted all the delights and possibilities of the Christian life. When Paul had prayed that most daring prayer for the Ephesians that they might know the love of Christ which passeth knowledge and be filled unto all the fullness of God, he goes further and adds, "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, etc." We cannot go beyond God's power and purpose. There is yet much territory in there to be explored and occupied. There are great areas of Christian experience and power await the tread of the pioneer in faith. His mountains are full of gold and his hills are rich in oil and his valleys await the coming of the pioneer in faith.

All these await development by the men and women who search for the truth in his word

and dare by faith to appropriate it in their own lives and in the service of God. Beulah land is not simply a place of delightful vision, of delectable mountains, of joy and refreshing. But here the streams of God await the hand of faith that would harness their power for doing service in the Kingdom of God, of ministering to men's needs, of bringing in the reign of Christ. This is the victory that overcometh the world, even our faith.

CAN WE DO WITHOUT IT?

The denominational paper is facing the question today as to whether it is a necessary part in the denominational life. Is it a necessary factor in the maintaining and propagating of the Christian religion? Can we get along without it? Can we do the work of the churches as well without it? We are accustomed to say that it is a necessity to our Christian life and work. Rather we are in the habit of assenting to it or taking it for granted. But the time has come when it must prove its right to existence. And the only claim to a right to be must be founded on the assurance that the highest usefulness, the ripest Christian character and the earliest coming of the kingdom of Christ are impossible without it. Is this so, or is it not so?

It needs to be said that the religious paper is not the only institution which must answer for its life today. The same thing is being asked about the Christian College. Has the time come for the Christian college to go? Has it served its purpose, and must it now be crowded out and succeeded by state and independent schools? Some that were originally Christian have drifted and are no longer identified with any Christian denomination. Others have perished from the earth. Must the denominational College go?

Others are asking the same thing about the pulpit, and about the church. Are they losing their place and their power? The same thing is being asked about organized Christianity, the denominations as separate existences. Things today must stand or fall on their merits, on their worth to our own generation. They cannot continue simply because they have had an honorable history or have served other generations.

What about the denominational or religious paper? Has it a field, a function, a mission which nothing else can fill or perform? If we can get along as well without the paper we ought to discontinue it. If any church or individual as well as the denomination can get along as well without it as with it, it ought to die. There is no place in the Kingdom of God for organs which have ceased to be a necessity to its welfare and progress. The pastors and the people ought to answer these questions thoughtfully, seriously. Some have practically answered them without any thinking at all.

Now there are two angles from which to look at this matter. One is the interest of the cause which the paper is supposed to represent. The other is the individual Christian who is supposed to read the paper. Is the paper necessary to the welfare of the Kingdom of God; and is the paper helpful to the individual Christian life? These are the same thing, looked at from opposite ends of the line. The welfare of the individual is wrapped up in the welfare of the cause and vice versa. We are inseparably connected with one another. We can only "comprehend with all saints what is the height and depth and length and breadth". There is no such thing as living the full Christian life, attaining to the measure of the stature of the fullness of Christ apart from the fellowship of the Saints. No more than you can raise corn on a single stalk planted alone in the middle of a field.

This brings us to the first reason for the denominational paper as a necessity: The Christian life is a cooperative life. That is why we are in churches. Fellowship is a necessity to the attainment of Christian character. Paul speaks of "all the body fitly framed and knit together

through that which every joint (point of contact) supplies". There is no exercise of any Christian virtue apart from fellowship with others.

But Christian fellowship is "fellowship in furtherance of the gospel". That is it is working together at a common task. It is the participation of every individual Christian in the whole task of spreading abroad the gospel and ministering to all the needs of all men. Can anybody conceive of such cooperation, extending beyond the bounds of a single community without the means of communication through the denominational paper? It is the only thing which furnishes the proper contact. It keeps the blood circulating in every member of the body and so keeps them from palsyng and withering. There are many withered members, where the denominational paper does not go. There is no vigorous denominational life and work without it.

Another principle of Christian life and growth is that it must be intelligent. The mind must be informed that it may be active. Paul prays for the Colossians that they may be "filled with the knowledge of His will in all spiritual wisdom and understanding". He knows that only thus can they "walk worthily of the Lord unto all pleasing, bearing fruit in every good work". And he sends them a written message to help answer the prayer. One wonders how the churches which he planted would ever have survived if he had not written them. There will be no activity or growth without information and growing knowledge. This information must be specific, with a purpose to lead to activity. News of the secular press, or of the undenominational press, is mere news. It is for entertainment. The news in a denominational paper is to provoke to activity. It is the difference between the movie or novel, and the technical journal. Every line of business on earth has its inspirational and practical organ, whether it be farming, banking, railroading, building, medicine, law or what not. No less is it necessary in religion. A man ought to be ashamed to be a good physician and a sorry Christian. Every candidate for governor has his news agency. Why not the Kingdom of God?

Another reason the paper is a necessity is that our whole denominational work is conducted on the voluntary principle. People cannot be driven nor forced into service. They must be convinced, and their action must be of their own volition. We know of no other way of leading people into active participation in the whole program of Jesus, and of their own will joyously carrying on his work apart from a full knowledge of all its agencies of service. Are your people giving a whole-hearted service to the Kingdom of God? Do they know what God is doing in the world today?

Evangelist T. T. Martin assisted in a good meeting at Earle, Ark., where Rev. F. W. Varner, former Mississippian, is pastor.

The editor assisted Pastor B. E. Phillips in a meeting at Stonewall Church, Simpson County, last week. The pastor is leading here in a healthy way. The church gave the most hearty cooperation in all the work. This was noticeably true of the young people. Professor Dodd and his wife have been teaching here in the Consolidated School for four years, and are very helpful in the church. The meeting lasted only five days. There were thirteen added to the church, nine of them by baptism.

The Word of God tells us that there is no distinction between Jew and Gentile, for the same one is Lord of all, and is rich unto all that call upon him. Wouldn't it be a good idea for some of our churches to have Rev. Jacob Gartenhaus of the Home Board to help in a revival meeting, making it a meeting for everybody? While he is designated as our missionary to the Jews, he could help other folks too, and maybe he could reach the Jew better if they were not singled out from the others.

Thursday, July 28, 1927

THE BAPTIST RECORD

**MISSISSIPPI FLOOD MAY PROVE A
BLESSING IF FAVORED BAPTIST CHURCHES
COME TO AID OF THOSE NOW IN
DISTRESS**

By Frank E. Burkhalter

Although scores of Baptist churches in Louisiana, Arkansas and Mississippi were wrecked by the recent unprecedented flood, and thousands of Baptist families lost their homes, their farm equipment, livestock, crops for 1927, and practically every other earthly possession, brave Baptist pastors who have been through the worst of this greatest of American calamities see an opportunity to convert this catastrophe into a contribution to the kingdom of God if those churches outside the stricken section will immediately manifest a spirit of compassion by coming to the relief of the churches and pastors in the flooded areas.

A suggestion of the process of reasoning by which this conclusion is reached is set forth in excerpts from letters from pastors on the field to Dr. B. D. Gray, secretary of the Home Mission Board, who was recently authorized by the executive committee of the Southern Baptist Convention to ask the Baptist churches throughout the South to contribute a special flood relief fund of \$250,000.

Writing from Ferriday, La., Rev. A. D. Langston, one of our most loyal and efficient pastors, says: "Along with many others, I am making a plea that something be done for the Delta. The Red Cross has wrought well, but as I see it there is something for Southern Baptists to do now. If a flood-relief fund can be raised now to help these suffering, flood-stricken churches it will mean more for Baptist missions in the South than anything that has ever been done, and it will demonstrate that the flood has been a blessing after all. Such a fund just at this time will do more toward welding these Baptists of the great Mississippi delta to our denominational work than can be estimated. For every dollar put there in relief now, five dollars will come back in mission offerings in the next few years. It will take \$3,500 or \$4,000 to save my situation here at Ferriday. May our good Lord put it into the hearts of our own Baptist people to come to our rescue now."

Relief Fund Will Link Churches to Work

In an appeal for a relief fund the executive committee of the Deer Creek Association writes: "There is nothing that would mean more to our suffering churches and to our denominational work than a fund like this. It will mean more, we feel, in tying these feeble churches on to our Baptist program than anything we have yet undertaken. If this can be done, the flood will ultimately prove a blessing to the South and Southern Baptists."

There is every reason to believe the federal government will inaugurate such a reclamation program as will make the recurrence of this flood a practical impossibility, and with the insured safety of these fertile lands there will come in the years ahead such prosperity as those sections have never known before. If Southern Baptists will but come up to the help of the struggling churches now, help tide them over until they are able to carry on for themselves those churches in their more prosperous days will remember the kindness of their sister churches and cooperate in a way they have never done before in helping carry forward the kingdom of God.

Will Need Help For Two Years

But in the meantime these churches are helpless. With the members of scores of these congregations having lost everything, even their crops for this year, it will be two years before these churches can become self-sustaining again. Shall we who have been favored of God refuse to help them repair their houses of worship and support their pastors during this period of distress? Some churches have responded already. A special offering was taken in many Texas churches July 10, and the Baptist churches of

Atlanta, Ga., have agreed to take a special offering July 31. Every Baptist church in the South that was not hurt by the flood ought to take a special cash offering for this object, forwarding their offerings to their state offices and designating it for flood relief. Such a course will not only help the flood-stricken churches but also those churches which come to their relief.

Pastors Face Saturation Bravely

For a glimpse at the situation and the faith of the loyal men who are carrying on for God in the flooded area, read the following passage from a letter to Dr. Gray: "I am still out of the parsonage, which will have to be repaired before I can live in it. I got out of the town when the water was against the floor of the home, with four blankets and three grips and a family of six. I returned in three days, rowed a boat upon the porch, tied the boat to the screen door, waded into the house in water two feet deep, and got out two mattresses, carried them over on Eminence Hill hard by the town, while it was pouring rain.

"The water went over the tops of the nice pews in our church—everybody was too busy trying to rescue people and stock to scaffold up the pews. I preached last Sunday in the court house. Sunday School pupils are anxious to get back to the church. It will take from \$500 to \$700 to get the parsonage and church into condition fit to occupy again. It will take at least \$50 per month (more is needed) on pastor's salary, that we may go ahead. I am preaching now on faith. The one time people should help the needy churches is now. It is the greatest evangelistic opportunity ever."

"I was camp pastor when there were about 3,000 refugees—fully four-fifths Catholics. Catholics will never again look upon Baptists as they did. I gave away 5,000 Testaments, gospels and tracts in three weeks' time. I told hundreds of those refugees good-bye at the station. Many strong Catholics told me they enjoyed hearing me preach and asked if it was ever so I could visit them not to fail to do so."

The digestion of dictionaries has too long been mistaken for learning. A book may contain all the knowledge in the world and still be useless if no one opens it. A man may possess all the learning of the human race and still be useless if he does not make practical application of that learning. True education enables a man to accomplish things. When education fails in that it fails in everything. Nowhere on earth is there anyone so pitiful—or so futile—as the "educated" man who cannot make his own way in the world.—Pierce Cummings in Dearborn Independent.

A WORD OF COMMENDATION AND APPRECIATION

As I see it, the Board could not have made a better selection in the State to head the "STEWARDSHIP & BUDGET DEPARTMENT" than Rev. G. C. Hodge. He is sane, sound and gifted in the work.

We had him in both our half time churches—Strong Hope and Bethel (Copiah County). He held forth three days at each place, and I think in these few days he did as much good as if we had a week's revival. At Strong Hope he issued 44 Diplomas, and at Bethel 38, and most of them agreed to tithe.

His manner is pleasing and his words are convincing. I can assuredly say to the brethren over the state that if you will get Hodge to come and give you the three days Course on STEWARDSHIP & BUDGET that he will certainly leave your church in much better shape and working order than when he came. Try him, brethren, if you want a real treat and blessing to come to you and your church and community.

Yours in the work,

Jas. A. Chapman.

Convention Board Dept.

If Church Treasurers will hasten their contributions before this week closes, the July receipts will equal or surpass the receipts of July a year ago.

Moody Church, Chicago, Illinois

We have just received from Moody Church, Chicago, as will be observed in the list of contributions in this week's Record, a check for \$400.00 for relief of pastors in the flooded district. Those acquainted with the life of D. L. Moody will be reminded that his works follow him. This Church has also sent relief to the churches in Louisiana. We sincerely trust that the home churches will make it possible for us to continue our supplement to those of our State who are in distress. We can easily do this without affecting our contributions to the whole denominational program.

District Associations

We shall soon mail out to the church clerks and associational clerks literature concerning the district associations. We trust that this literature will be carefully placed so as not to be lost and thus cause delay and inaccuracies. We are going to send the associational letter blanks to the church clerks. If clerks do not receive letters by the 1st of August, please write the office. We are making this request because some churches may have changed clerks since the associational minutes were printed.

Amount Received for Flood Relief

Total previously received	\$4,202.25
Mr. & Mrs. J. S. Deaton, Rome, Georgia	10.00
A friend	5.00
Leflore Co. W. M. U.	18.78
Boyle S. S., Bolivar County	15.00
Hernando Church, Coldwater Ass'n	40.00
Marks Church, Delta Ass'n	32.90
Leakesville Church, Greene Co.	15.00
Blue Mountain W. M. S., Tippah Co.	14.82
Mrs. O. S. Quinn, Coffeeville, Miss.	5.00
Indianola W. M. S. No. 1, Sunflower Co.	5.00
Mrs. E. E. Jenkins, Gloster, Miss.	5.00
Greenwood First W. M. S., Delta	86.00
Calvary Church, Hinds Co.	90.00
New Salem Church, Hinds Co.	15.00
Columbia Church, Marion Co.	126.00
Galilee W. M. S., Mississippi Ass'n	30.75
Oakdale S. S., Rankin Co.	1.00
O'Tuckolofo S. S., Yalobusha	11.00
The Moody Church, Chicago, Illinois	400.00
Echu S. S., Pontotoc Co.	20.00
Blue Mountain Church, Tippah Co.	32.78
Unknown Giver, Jackson, Miss.	50.00
Seminary Church, Covington Co.	10.00
Total	\$5,241.28

We are sorry to note the death of Dr. E. B. Pollard, Professor in Crozer Seminary, a good friend of Seminary days in Louisville. He was of a fine family in Richmond.

It is a good omen that a negro was fairly tried recently in Jackson, for a double murder and rape, received the full benefit of the law and was legally executed on July 22. Justice was prompt and complete. He confessed to the crime. The law triumphed and there was no mob violence, though the crime was the most provocative. Credit is due Governor Murphree and General Green and the National Guard organization that the law was honored. It is a pity that State troops had to be called out to protect the prisoner, but it would have put the State to unspeakable shame if mob violence had been permitted. There is no good reason that the law cannot be honored and executed in Mississippi.

(Continued from page 3)

we might receive the adoption of sons." Ga. 4:11. God to him was righteous and just and manifested it on the Cross. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God: to declare, I say, at this time, his righteousness; that he might be just and justify of him which believeth in Jesus." It took the Cross to manifest the eternal attributes of the Eternal God. Here they were impressed. Here they were enacted. Here the glorious elevation came. Well might the apostle glory only in the Cross, for this revelation and well might we join with him with a kindred joy. Out of the age long darkness has flashed the glorious light of God's redeeming love.

B. He glories in the cross because it was there redemption's price was paid. He saw there the sacrifice was made, redemption's price was paid and the penalty of sin was borne. It was here the word of the prophet was fulfilled. God had laid on him the iniquity of us all. Here he tread the wilderness alone and of the people there were none with him. He saw him as he bore in his body our sins on the tree. Here He who knew no sin became sin for us that we might become the righteousness of God in Him. Man's only hope of forgiveness was found at the Cross. Man was doomed because of sin. His sin worked in him death. He was without God and without hope in the world. Paul recognized he was a part of humanity, whose just lot was to endure the torments of the ungodly. By nature we are children of wrath, and we, do the things not convenient. The wrath of God is toward the children of disobedience. He saw himself a sinner as he stood before the judgment bar of God. He was the prisoner with the sentence of death upon him. He was powerless in the hands of the Almighty One to be cast off into eternal doom. All this was because of his sin. For him there was no earthly hope. The leopard cannot change his spots, nor the Ethiopian his skin, neither could he take from his vile heart all of the sin that was there. But while helpless and doomed, Christ was manifested to put away sin. Here he bore in his own body our sins on the tree. The Cross was humanity's hope. The world that had been deceived by the devil and blighted by sin could only hope in the power and forgiveness of God as manifested in the Cross. At the Cross the prisoner is made free, the weak is made strong, the doomed has his pardon. Well might we say that we will glory only in the Cross of Christ. No doubt Paul could have sung "Alas and Did My Savior Bleed and Did My Sovereign Die, Would He Devote That Sacred Head For Such A Worm As I? But Drops of Grief Can Ne'er Repay the Debt of Love I Owe, Here Lord I Give Myself To Thee, 'Tis All That I Can Do."

II. The glorying in the Cross had a practical effect. Paul did not spend all his time singing the doxology. He sang, but it was after he had done something else. The person whose religion consists only in singing has as little as anybody to sing about. Paul says he glories only in the Cross of Christ. Consider now the man who glories in the Cross of Christ.

A. He had a message for the souls of men. When we glory in the cross our message will be about the Cross. Paul's preaching was the preaching of the Cross, which preaching has been abundantly justified by its fruit. As was his so must our gospel be the gospel of the Cross. It is a needy world in which we live today. Humanity still needs the cleansing of Christ. Our

needs are the same as when Paul stood before an enraged mob in Athens and before an ungodly king and a sinning, procrastinating governor and declared that men should turn to Christ as their only hope of salvation. Nothing can take the place of preaching the gospel. However good the moral of the show, however fine the ethics of the club, however high the teachings of the lodge, however high the curriculum of the school, however elaborate the ritual of the church, however class the singing, however entertaining the other features of the services, nothing takes the place of the preaching of the gospel of the Cross. It must be the gospel of the vicarious sufferings of the Son of God. The gospel of repentance toward God and faith in the Lord Jesus Christ that must be offered for the ills of men. To the Jew it remains a stumbling block and to the Greek foolishness, but it is by the foolishness of preaching that God has chosen to save him that believes.

B. It not only gives us a positive message for men, but the vision of the Cross ever before us is to save us from all heresy. There has always been heresy. It was the heresy of the Pharisees that provoked this expression from the apostle. They were dishonoring Christ by their heretical teachings. They were making one of their Jewish ceremonies one of their principal teachings. It was an outward performance altogether. It had no bearing whatsoever on a man's salvation. As long as one glories in the Cross only, ceremony will have no place in one's doctrine. If we are to be saved from the heresies of the day we must keep the Cross of Christ before us. If we are to be bound together in spirit and purpose, it will be because the all embracing, far reaching doctrine of the Cross is made our chief theme and glory. In fact the people who glory only in the Cross of Christ will be found right on every other important doctrine. To glory only in the Cross will save us from the heresy of evolution, modernism, Eddyism, atheism, Russellism, Mormonism, holy-rollerism, Pentecostalism, symbolism, and Catholicism, and all the other isms that detract from the glory of Christ. It is true we have all sinned and come short of the glory of God, but our salvation is complete in Jesus Christ. He paid the full price of our redemption. He tasted death for every man, and we are complete in him. No extras need be added. All man needs is Christ as Savior and this he may have by the acceptance of the pardon he offers without the intervention in any way whatsoever of any man or group of men. This is a glorious truth. Let us contend earnestly for the faith once for all delivered unto the saints. It is the preaching of the Cross that has given us strength through the years. If Baptists are to be kept from scisms with and fulfill their God-given and world mission they must glory only in the Cross.

C. When we glory only in the Cross we make our lives of the highest moral tone possible. When our chief rejoicing is in what Christ has done for us on the Cross, when I am filled continually with the sense of my redemption from sin through his sacrifice on the Cross it is impossible that I get very far into sin. To feel Christ is my all in all I will flee the lusts of the flesh. Paul had no time for the satisfying of the lusts of the flesh. No doubt he was tempted, but he did not yield. He had something finer to engage in than worldly engagements. His only glory was in the Cross of Christ. It was his meat and his drink. It occupied his thinking and his time. It called upon him for his best energy. There was no time to be spent on secondary things. He was the bondservant of Christ, but he became so voluntarily. He realized he was bought with a price and that it was his to glorify God in his body and spirit which were his. In word and in deed he sought to glorify the Lord. To have the doctrine of the Cross set forth in our pulpits is not enough. It must be closely adhered to in the pew and incorporated in the daily living of our people. To glory in the Cross

only will turn the tide of worldly living in so many of our churches and change the whole complexion of our denominational life. The program of the daily life of the average believer does not impress one that they glory only in the Cross of Christ. Many of the tragedies of the day are at the hands of professed Christians. Many of the law breakers are members of our churches. Many of those who are found on wild parties and are entangled in the meshes of worldliness are members of our churches. Loss to the individual has been inestimable, the church has suffered tremendous embarrassment and the kingdom's work has been greatly retarded all because we have gloried in something other than the Cross. How blessed will be our state when we all learn to sing in spirit and in truth

In the Cross of Christ I glory
Towering o'er the wrecks of time,
All the light of sacred story
Gathers 'round its head sublime.

D. To glory in the Cross of Christ gives us a positive zeal for the winning of the lost to Christ. When we glory in the Cross we become personal evangelists. If Christ is my only hope and that is testified to by the Spirit within my deep and inmost impulse is to share this glorious truth with others. It is a zeal that throws me back upon God for his help and blessing. The task is a divine one and we need the divine touch to perform it. Paul's cry in Romans 10:1 has more soul in it than most of us have dared imagine. His own people had rejected and crucified the Savior. He views their awful plight. Hear him as he cries out with great agony of soul: "Brethren, my heart's desire to God for Israel is that they might be saved." Then in second Thessalonians 3:1 he casts himself upon the help of his brethren and says, "Finally brethren pray for us that the word of the Lord may have free course and be glorified even as it is with you, and that we may be delivered from unreasonable and wicked men, for all men have not faith." As the Cross stood out before the apostle with all its redemptive meaning, in his deepest soul he called upon God that the sacrifice made there should be made known to all for whom the sacrifice was made.

But to pray was not enough. Spurred on by the vision of the Cross, Paul went everywhere preaching the gospel of redemption. He counted not his life dear unto himself, but constrained by the love of Christ he ventured his very life for the salvation of others. 2 Corinthians 11 chapter bears excellent testimony to the zeal of the Apostle. He says he was in all sorts of perils and suffered all manner of hardships and distress for the progress of the Gospel. Paul had no rest of soul so long as there was a land where the gospel light did not shine, or so long as there was an individual soul that groped its way in darkness. He literally heeded the word of Jesus and went out into the highways and hedges to compel men to come to Christ. If his zeal for the winning of the lost to Christ was the measure of his glorying in the Cross how very much then did he glory in the Cross. On the other hand if our glorying in the Cross as individuals and churches is measured by our zeal to win the world to Christ then how little do we glory in the Cross?

We sing

To the old rugged cross, I will ever be true
Its shame and reproach gladly bear
Till He'll call me some day, to my home far away
Where His glory I forever will share.

And instead of bearing the shame and reproach of Christ and His gospel we are a reproach unto it. Is it not a shame that in round numbers one-third of our Baptist churches during our last Convention year reported not a single conversion? When we preach Christ and live Christ and glory in the work of his Cross it is impos-

Thursday, July 28, 1927

THE BAPTIST RECORD

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sible that such a condition prevails. We need more of the martyr spirit of Stephen, more of the courage of Luther and Wycliff, more of the zeal of the Wesleys, more of the heart and enthusiasm of Savannah Taylor, more of the faith and patience of Cary, more of the burden of Knox, and withal more of the Spirit of Him who said, "And if I be lifted up will draw all men unto Myself." Like Paul may we say one and all now and always, "In the Cross of Christ only I will glory."

SERMON OUTLINE
(Beginning the Meeting)
H. D. Wilson

Meaning and Means of a Revival—Psa. 85:6.
Introduction: Getting ready for a revival—planning, praying, hoping for God's presence and blessings.

I. Meaning of Revival—Renewing in Spiritual Life and Service.

1. Primarily for the Church.
 - (a) Even regenerate nature prone to drift.
 - (b) Devil ever present to entice.
 - (c) Churches and individuals grow cold and inactive.

Illustration—Neglected Farm or Home.

- (d) Need renewal in Spiritual life, power and joy.

III.—Priming a "dry pump". Ill.—Stagnant pool vs. overflow well.

2. Ultimately for the unsaved.

- (a) Salvation desirable—brings only blessings.
- (b) God wills it so—Mt. 19:10.
- (c) Inevitable fruits of living, active church.

III.—Germination of seed corn under proper conditions.

II. Means of Revival—Revealed in Word.

1. Confessing and seeking forgiveness of sins—ever needed. Psa. 51.

2. Spiritual Worship of God.

- (a) People together in His House—His plan.
- (b) Together in prayer—Acts 2:1.
- (c) In expectation.

3. Church in cooperation.

- (a) One in desire and purpose.
- (b) Proclaiming His truth.

4. Commitment to Holy Spirit's leadership.

Conclusion—

1. Fulfillment of God's promises sure.
2. He awaits man's readiness to receive.
3. Appeal—Take the meeting upon your hearts.

Missionary R. E. Chambers, P. O. Box 1581, Shanghai, China, is preparing a biography of Dr. R. H. Graves, for many years a missionary in Canton, China. He hopes to have it ready for publication by the end of the year. He requests that all who have any information that will be helpful to send it in to him. He would like to have letters, incidents, reminiscences, etc. Especially suitable would be facts indicating the influence of Dr. Graves for the cause of foreign missions. Who were led by him to more active participation in mission work?

John D. Rockefeller, Jr., advocates higher tuition fees in the colleges on the ground that a majority go to college to have a good time and for social recreation. A better plan would be some method of eliminating those who won't study. Tuition fees might be graded in inverse ratio to the scholastic grades. We have too many dead heads in all our colleges. The former coach at Des Moines University being fired backfires that he got out because the trustees refuse to give scholarships to athletes.

As was forecasted in the Record a while back, the First Church, Shreveport, recalled Dr. M. E. Dodd, who went some two months ago to Los Angeles, and it is thought he will accept. Everybody will be glad to see him come back this way.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

OBEDIENCE IS THE ACID TEST OF CHRISTIAN STEWARDSHIP

The question has been asked, "How can obedience be the acid test when the scriptures plainly say that 'Christ is the end of the law', and 'ye are not under the law but under grace'?" We have presented several scriptures showing, first, that Christ is not the end of the Ten Commandments, and, second, that one cannot be a good steward who breaks any one of the Ten Commandments. We shall now consider three other questions: First, IS CHRIST THE END OF THE MARRIAGE LAW? Second, IS CHRIST THE END OF THE LAW OF THE SABBATH? And, third, IS CHRIST THE END OF THE LAW OF THE TITHE?

It seems out of place to even ask the first two questions, because every denomination in the world, both Catholic and Protestant, believe and teach that we must, in order to please God, observe both the Sabbath and the law of marriage. But, while that is true only a few seem to believe and teach that in order to please God we must also observe the law concerning the tithe. We look with scorn upon those who work on the Sabbath, especially if they claim to have been saved by grace. We look with shame upon those who disregard the marriage laws, or violate the marriage vows. We know that the grace of God does not license us to violate either of these moral laws, but if anything it puts those who recognize His grace under greater obligation to observe them. The law of the tithe is also a moral law, and in the light of God's Word we have as much right to desecrate the Sabbath or to disregard the marriage law as we have to disregard or neglect the law of the tithe. Each of these laws was in effect it seems from the very beginning of the human race, and each of them was strictly observed until recently when Christians began to neglect the law concerning the tithe.

Baptists, more than any other people, emphasize the fact that the Bible should be accepted as the all-sufficient guide for faith and practice. Let us, therefore, turn to the Bible and see whether or not Baptists are really following the Bible teaching concerning these moral laws.

THE LAW OF MARRIAGE

I. Before Christ Came.

1. The law stated, Gen. 2:24—"Therefore shall a man leave his father and mother, and shall cleave unto his wife and they shall be one flesh."

There is not a scripture in which God commands man to marry. But, though the Bible does not definitely command him to marry, We know that God has a law to that effect, and men of every generation from Adam to the present time have adhered to it. In the Mosaic law, Num. 36:6, God commanded the daughter of Zelophehad to marry, saying "Let them marry to whom they think best; only to the family of the tribe of their father shall they marry". This is the only verse we have found where anyone is commanded to marry, and it is restricted to only one family.

2. The curse for violating the marriage law.

- (1) The unmarried were cursed when they violated it. "If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins", Ex. 22:16-17.
- (2) The married were cursed when they violated it. "If a man be found lying with a woman married to a husband, they

shall both of them die. The man that lay with the woman, and the woman: so shalt thou put away evil from Israel", Deut. 22:22.

II. Since Christ Came.

1. The law stated, Mark 10:7-8—"For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh."

2. People are advised not to marry, I Cor. 7:32-34—"He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful for the things of the world, how he may please his wife, so is divided. So also the woman that is unmarried, and the virgin is careful for the things of the Lord, that she may be holy both in body and in spirit; but she that is married is careful for the things of this world, how she may please her husband."

3. People are permitted to marry, I Cor. 7:8-9—"But I say to the unmarried and to widows, It is good for them if they abide even as I (unmarried). But if they have not continency, let them marry: for it is better to marry than to burn." "So then he that giveth his own daughter in marriage doeth well; but he that giveth her not in marriage doeth better", I Cor. 7:38.

4. It is not wrong to marry, I Cor. 7:28, Heb. 13:4—"But shouldest thou marry, thou hast not sinned; and if a virgin marry she has not sinned, yet such shall have tribulation in the flesh, and I would spare you." "Let marriage be had in honor among all, and let the bed be undefiled; for fornicators and adulterers God will judge."

5. The curse for violating the marriage law to-day.

Both the unmarried and the married who violate the marriage law, today are cursed with the same curse. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men . . . shall inherit the Kingdom of God", I Cor. 6:9-10. "But the fearful and unbelieving and abominable and murderers and whoremongers . . . shall have their part in the lake which burneth with fire and brimstone which is the second death", Rev. 21:8.

DIPLOMAS AND SEALS AWARDED

In the Stewardship Institute Held at Bethel Church, Copiah Association.

(The letter T will indicate those who received their Tithers Seal together with the Diploma.)

Diplomas	(Has Diploma)
Gena Ashley	W. T. Bristor
Martha Joe Guynes	Mrs. Jeffie White, T
Mrs. Alice Guynes	J. L. Beasley, T
Eula Guynes	John Izard, T
Helen Guynes, T	Mrs. James White, T
Harvey White, T	Mrs. Alma Izard, T
Mrs. Ernest Beasley, T	H. W. Bristor
	(Has Diploma)
Mrs. Fannie Leach, T	Ollie White, T
Mrs. Cora Izard, T	Alice Ashley, T
Grover White, T	Rosa Ashley, T
Fannie May Beasley, T	Claude Ashley, T
Mrs. J. L. Beasley, T	T. T. Guynes
Lee Preston White	Floyd Ashley
Marchie Nell White, T	Frank Ashley, T
James White, T	Mrs. Julia Ashley, T
Alyne White, T	Clyde Ashley, T
Mrs. Jessie Womack, T	J. M. Beasley, T
Harvey Izard	Mary Guynes, T
Ernest Beasley, T	Louise Carlisle

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MISS M. M. LACKKEY, Editor W. M. U. Page, Jackson
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Our Summer Assembly

Are you preparing to attend the Assembly at Gulfport? I hope many of our sisters and young people are looking forward to this occasion. A friend has just returned from the Coast and spoke enthusiastically of the delightful days that can be spent there now. She stressed the fact that there are no mosquitoes!

The programs tell of the many good things in store for us. Especially fine do we consider the W. M. U. "menu". Then in addition to the printed program we are hoping we shall have some helpful talks especially to our Girls from Mrs. Mary Webb Ware, returned Missionary from China. Indeed we are hoping to have several missionaries with us.

Posters

It is suggested that each W. M. U. have a poster made from the cut given on this page today, and placed in the room where the Society meets each week. This torch design for our Ruby Anniversary speaks in flaming message to us; and by keeping it constantly before us we will be the better able to get the message by heart. There are given to us on the covers of August Royal Service two other poster designs that Miss Mallory urges us to enlarge for frequent use.

Tithing Story Contest

The Committee on this Contest sends a message in this page that we trust will find a large number of interested readers. The Committee has not yet decided definitely on the awards that will be offered this coming year. But be sure they will be well worth the effort of contestants.

Tithing Story Contest

The working out of the details of the Tithing Story contest for our State was left to a committee and we beg to submit the following suggestions:

1st. If several of the young people from a local church enter the contest it will be necessary for the Executive Committee of the local W. M. S. to select a local committee composed of disinterested members to choose the best one from each auxiliary to be sent to the associational Committee.

2nd. The Executive Committee of each association should appoint a committee composed of disinterested parties to serve as judges. The local committee from the W. M. S. sending the papers to the above associational committee.

3rd. The Executive Board of the state will in turn select a committee of disinterested members who will receive the best stories from the associational committees.

Stories will be received at your state headquarters from December first, 1927, to March first, 1928. There is plenty of time but not too much to study up the matter and produce the best story about tithing. Only active members of W. M. U. young people's organizations should submit manuscripts and the stories must be the result of the individual's own work. These members must be approved by their counselors.

The stories will be grouped as follows:

Sunbeam entrants: 100-500 words.

Girls' Auxiliary contestants: 1000-1600 words.



Royal Ambassador contestants: 100-1600 words.

Young Woman's Auxiliary members: 1800-2400 words.

College Young Woman's Auxiliary members: 1800-2400 words.

Stories will be judged by the committees of five appointed by the W. M. U. Executive Committee of the State. The following scale of rating will be the basis of judging:

Value of material in teaching tithing..... 50%

Originality of plot..... 25%

Literary skill..... 15%

Appearance of paper..... 10%

It is suggested that contestants who use the typewriter send their stories typed with double spacing.

Counselors and leaders will want to encourage the members of their organizations to study the subject of tithing and plan stories to submit. Present the matter at regular meeting and urge individuals to enter the contest. Study what God's Word teaches about tithing. Read much regarding tithing in books and leaflets already in print. Write to state W. M. U. headquarters (address on page 2), Laymen's Missionary Movement (Holston Bank Bldg., Knoxville, Tenn.), Southern Baptist Convention Board (addresses on page 5 of W. M. U. Year Book) for such publications. Societies and associations may take pride in having preliminary contests and sending their best papers on to the state headquarters. Contestants should be ready to give their stories as readings at various meetings and services so as to make as large a contribution to the tithing campaign as possible.

Urge your young people to begin the study of Tithing immediately that they may be ready to submit their papers by December.

Your Committee:

Mrs. R. B. Gunter, Chairman
 Mrs. D. M. Nelson
 Fannie Traylor

What One Pastor Thinks of Sunbeams

(Excerpts from a personal letter.)

"We haven't been organized quite two years but Dr. Young, our pastor, says there isn't any organization in the church that is doing the wonderful work that the Sunbeam Band is doing. He was present at the meeting Monday and complimented our program very highly. This made us very happy, for we love him dearly."

"For exactly one year we have fulfilled every point in the Standard of Excellence. The children know every point from memory and we are quite proud of our Sunbonnet Baby since she is colored so beautifully."

"My children are real little Sunbeams and shine for Jesus every day. I can't begin to list all the things they do on this small report card. But I really do have a wonderful group of children and they scatter sunshine of God's love all over our city. In the hospitals, jail, poorhouse, in the sick room. Every where they carry sunshine and happiness."

Dear reader, have you a Sunbeam Band in your church?

REVIVAL OUTLINE

S. P. Goree

Subject: "For why will ye die?" (Ezek. 18:31)

I. The fact of death (indisputable fact).

1. The dead of the human race.

(a) Suffering.

(b) Silent grave.

(c) Vacant chair.

(d) Nothing compared with eternal death!

2. Spiritual death.

(a) Means eternal separation.

(b) Hopeless anguish.

(c) Eternity in hell.

3. Why eternal death?

(a) Not God's will that you perish. II Peter 3:9.

(b) God loves you. John 3:16.

(c) Jesus died for you. Rom. 5:6.

(d) Sin brings our reward. Rom. 6:23.

(e) Responsibility for sin rests on the will. God said, "Choose ye".

(f) Choosing sin is choosing death.

4. Excuses for not choosing Christ.

(a) Too young.

(b) Already good, morality.

(c) Too many hypocrites in church.

(d) Want to enjoy the pleasures of life.

5. Signboards past remembered in hell.

(a) A church.

(b) Minister that loved you.

(c) Some friend's invitation.

(d) A mother's prayers.

(e) Wooing of Holy Spirit.

(f) Cross and atoning blood of Christ.

"Today is the day of salvation."

"Boast not thyself of tomorrow."

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

The Work of an Evangelistic Party

A few weeks ago our evangelistic party, Smith and Perry, held a meeting in Baxerville. It was a most successful meeting from every standpoint with the right kind of a climax. And what was the climax? A letter from Bro. Perry gives it and I am passing it on. At the close of the meeting a most enthusiastic Senior B. Y. P. U. was organized with fifty members and Bro. Perry, feeling that the work of the meetings he works in is not complete until the converts have lined up in a training service and so he says: "I am going to organize B. Y. P. U.'s all over our state whenever possible". We appreciate this good work and congratulate the church at Baxerville on its successful meeting.

Notes from Davis Memorial, Jackson

B. Y. P. U. Council Meeting
at Davis Memorial

The Davis Memorial B. Y. P. U. Workers' Council met Tuesday evening, at which there were sixty present. The meeting was called to order by our Director, A. W. Talbert. We were led in singing some choruses by our Chorister, Mr. Sanford. Roll call was answered by twenty-nine Juniors, fourteen Intermediates and twelve Seniors. This was a representation of four Junior Unions, two Intermediates and two Senior Unions. All written reports were read, then the problems of B. Y. P. U. were presented and discussed. Programs were then planned for the next month, refreshments were served and we were dismissed. We feel that we are doing fairly good work considering the fact that we do not have a pastor now. We checked our reports against those of last year at this time and find that we are a little ahead now.

—Alice Wade, General Secy.
Watermelon Season at Davis
Memorial

On the evening of July 4th the Intermediate Sunday School entertained the Intermediate B. Y. P. U. (either of us is a member of each of us, see?), with Mr. A. W. Talbert, Superintendent, and teachers assisting in a watermelon cutting out on the Fannin Road about six miles, which was enjoyed by all except two or three. One of these, Miss Warner, accomplished a sprained ankle, and Walter Oxendine a slight toothache, from eating too much watermelon. Yes, the melons were all paid for.

Extension Work by Davis Memorial
Organized a Senior Union at Johnston, Miss., Pike County. The Jewel Union gave a demonstration program at Liberty Church, twelve miles from Jackson. They also went to Goodman and gave a program and had charge of the evening preaching service. Some members

of the Carter Union helped them in this program. Fifty-four members of the three Orphanage Unions went to Pickens and rendered a joint program. A number of appointments filled in the city.

—A. W. Talbert, Director.

Baldwyn Reports Good List of Daily Bible Readers

We are glad to report here a list of ten members of the Intermediate B. Y. P. U. of Baldwyn who are asking for Bible Readers Awards. Eight are receiving their seals for their second year's readings, having received the certificate a year ago, and two are receiving the certificate for one year's reading. The list is as follows:

Seal for Second Year's Reading

Will Laney McElroy; Susan Burress; Clara Fae Nanny; Beatrice Strange; Anita Vandiver; Irene McVey; Evelyn Cole; Sara Loudie Norman.

Certificate for One Year's Readings

Helen Evans; Ada Walden.

We remember that these are members of the First Honor Intermediate B. Y. P. U. for last year in Mississippi. We congratulate them on this splendid work.

Sunflower County Associational B. Y. P. U. Holds Convention

The Sunflower Associational B. Y. P. U. held its annual convention recently with the Drew Church. The report of the meeting is sent in by Mr. Albert Favre of Drew and he reports a good meeting with a well planned and interesting program. Mr. Earl Roberts was elected President for another year and Miss Agnes Ray was elected to the office of Vice-President. The others were not reported. The next meeting is to be held in Indianola. The associational B. Y. P. U. is a propagating agency, or should be, and through it the entire association can be enlisted in the B. Y. P. U. work. We are glad to have this report.

When You Read This

When you read this it will be just one week before time to start to the assembly. Remember the assembly opens August 6th, Saturday. The first meal will be supper Saturday the 6th, and the first program that evening after supper. You have a week now to get ready in, so "make it snappy". You do not need so many fine clothes, just come on with what you have and enjoy life for a week with a good well rounded program to make the hours pleasant and profitable.

The McLain Intermediate B. Y. P. U. has finished a study course in the Manual and was 100%. The following received awards: Ethel Haggard, Marie Daughdrill, Luna Belle Backstrom, Leo Roberts, Ferrill

Cockran, Sarah Courtney, J. T. White, Douglas Graham, Altha Courtney, Edward Courtney, Mamie Cockran, Cleo Cockran.

After the tests we finished the evening with a watermelon cutting. All reported a fine time.

—Leo Roberts, Cor. Secty.

A REMARKABLE CASE

By Louis J. Bristow, Superintendent

He is a young man, only a short time out of school. He is an honor graduate of Mississippi College, and had entered the Southern Baptist Theological Seminary. Last December he became ill. Doctors in Louisville treated him for several weeks, but did him no good. They were puzzled and unable to diagnose the case. They gave the young man up to die, and he was sent home. His pastor wrote us a letter, and later Dr. Lipsey, Editor of the Mississippi Baptist, wrote about him. We were told that the young man was one of the brightest and most promising and deserving in Mississippi. He had spent all he had while in school, and could pay nothing to the hospital.

So he came. Truly his was an unusual case. It was studied from every angle. Records from Louisville and the patient's home town were secured. About forty doctors went over him, but none would venture a diagnosis. One night the patient was brought into the staff

meeting on a stretcher and every doctor present examined him and studied the records.

A surgical operation revealed an extremely rare disease, almost unknown, because of its rarity. In practically 100 per cent of the known cases the disease has resulted fatally. The young man and his family were so advised. But the patient did not give up hope. He said he believed God could cure him, and would. He asked the doctors to do what they could. Then came into play the unusually well equipped physiotherapy department of the Southern Baptist Hospital. Diathermy was applied, and after weeks of patient continuance, the patient responded. He got up and went home. He came back last week and spent about ten days with us, almost well. He is happy and cheerful. He has every prospect of a complete cure and a long life.

This case will go down in medical history as unique. It will bring prestige to this hospital and the faithful Christian surgeon who was in charge. The case has cost the hospital probably \$1,500. The young man's church sent us \$50, and a friend sent \$5. The rest of the cost was paid from the earnings of the hospital.

This is just one more of the many worthy cases cared for by Southern Baptists in their hospital in New Orleans.

Southern Baptist Theological Seminary

The Beecher, Louisville, Ky.

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THE BAPTIST BOOK STORE
JACKSON, MISS.

Thursday, July 28, 1927

LOS ANGELES

The Baptist cause in Southern California is in a prosperous condition. The Southern California Baptist Convention, recently held in Glendale, showed that there are 145 Baptist churches, with 42,000 members, which contributed during the year for denominational objects, missions, etcetera, a little more than \$315,000.00.

In Los Angeles there are 42 Baptist churches, with a membership of 15,000. This includes 3 Japanese, 8 Mexican, 1 Swedish, 2 Russian, 1 German, 1 Italian churches. The Los Angeles City Mission Society, with Dr. Fox, Secretary, owns about \$600,000.00 worth of property, and is conducting an aggressive program for the establishment of Baptist churches in this rapidly growing community.

All the South will be interested in knowing that Dr. James A. Scott, with Mr. and Mrs. Blankenship, at Calvary Baptist Church in Pomona, that Dr. H. H. Hulton, formerly of Oklahoma City, at the First Church, Monrovia, and that Dr. C. Sidney Maddox, West Adams Baptist Church, Los Angeles, are all doing well for the Master in their chosen fields.

Dr. James A. Francis, at the First Church, Los Angeles, has just completed the erection of a handsome million dollar church house, and his congregation of 1,800 members have entered into it with great rejoicing.

The First Churches, Pasadena and Long Beach, are still without a settled pastor, although Dr. Cortland Myers and Dr. G. W. Cassidy, respectively, have been keeping the work up to a high standard as supply pastors.

The work of our own Temple Church in the Philharmonic Temple Auditorium on Pershing Square continues to prosper. We met our missionary budget of \$51,000 for the Convention year just closed, and gave \$12,000 additional to special causes. There have been 230 additions to the church in the last four months, and the enrolled membership is now nearing the four thousand mark.

Mr. and Mrs. J. Dabney Day, formerly of Dallas, Mr. and Mrs. W. E. Compare, formerly of Shreveport, Deacon F. H. Potter, formerly of Missouri, Deacon and Mrs. Melle Baker, formerly of Little Rock, Deacon D. K. Edwards, formerly of Tennessee, are now active leaders in official positions in Temple Church. Many other members have come from various sections of the South.

At each Communion Service large numbers of visitors from all parts of the country are always present, as indicated by the cards which each communicant signs. Last Sunday there were 27 States, the District of Columbia and China represented. Temple Church is the last of the large churches to continue its work in the downtown section of the city. First Baptist is out two miles and a half. First Congregational and Immanuel Presbyterian are just now moving out a mile and a half further from where they were. But in

its charter Temple Church will be required to remain in the heart of the city and continue its services of ministering to the great throngs of tourists, travelers, and visitors.

Cordially yours,

M. E. Dodd.

A DIAGNOSIS OF THE PLAN OF SALVATION

Phil 2:1-11.

Introduction

The Doctor diagnoses the case. Let the Scriptures be the Doctor, then we have:

The Diagnosis

I. The death of Christ—why necessary?

(a) First state of man, Gen. 1, that is a healthy man.

(b) Present state of man (sick), Rom. 1. See especially Ps. 51:5.

(c) Sin—penalty:

The soul that sinneth, etc. Let Christ bear the penalty. I Peter 2:24.

II. The gift greater than the Word. John 3:16.

III. God's requirements (Scripture), and man's inability to meet them. (Scriptures.)

IV. The universality of sin, (Scriptures).

The Remedy

I. Repentance. Matt. 3:2.

1. There must be a change. John 3:3,6,7.

2. We must be new creatures. II Cor. 5:17.

II. Faith: Acts 16:31; John 3:36.

The blood, the only remedy (infusion of blood). Heb. 9:22. Man drowning to whom rope was thrown.

1. Accept because it is the only remedy. John 3:18 & 36.

2. Accept now because of the uncertainty of life. Jas. 4:13-15.

3. Remission of sin now. A universal remedy and invitation. John 3:36 (hath everlasting life).

If you cannot use these scriptures, the Bible is full of others I have not given because of lack of space. They may be substituted for those given or used to enforce those given.)

—Rev. Geo. H. Bula,
Bethany, Miss., (R. No. 2.)

DR. COOPER IN SOME FINE MEETINGS

Our meeting began June 29, and closed July 8. Dr. W. R. Cooper of Blue Mountain did the preaching. No one could have preached more acceptably or made the gospel simpler. Results: Church and community greatly revived, and 25 additions, 13 for baptism and 12 by letter. Brother West baptized the candidates Sunday night, July 17. Last week he held his meeting at Weir, doing the preaching himself. There were about 25 additions there. This week he is in a meeting at Chester with Rev. H. M. Whitten. At this time the crowds are large and spiritual interest increasing.

—H. L. Rhodes.

Pastor C. A. Loveless reports good results from two meetings held re-

cently in his own churches at Como and Duck Hill. The former meeting was well attended, though bad weather prevailed the first part of the week, and the church was greatly strengthened. Davidson Taylor of Brookhaven led the singing, and was also at Duck Hill the week of July 9. Loveless is a strong and sound preacher, who has recently returned to Mississippi from twenty-five years in Texas. He has recently accepted a hearty call to his former pastorate at Eupora, and plans to move there from Duck Hill early in August.

—Davidson Taylor.

Tate Street Church, Corinth, closed Sunday night, one of the most successful meetings that it has ever had. Not from the standpoint of numbers received into the church, but the church was greatly revived. Rev. I. F. Metts did the preaching. The messages were sound and forceful. Seventeen were added to the membership.

—O. H. Richardson, Pastor.

ATTENTION PASTORS!

Dr. Ray Palmer of Washington, D. C., and Carlyle Brooks, of Atlanta, Georgia; Evangelists, now making engagements, for fall and winter. Endorsed by leading ministers, north and south. Thousands have been led, to the Lord, in Dr. Palmer's meetings.

Dr. J. E. Dillard says:

"Dr. Ray Palmer is a man of splendid personality, culture and scholarship."

Dr. Henry Alford Porter says of Dr. Palmer:

"He is one of the outstanding ministers of America."

Dr. E. Y. Mullins says:

"Dr. Ray Palmer will render excellent service to any church."

Dr. O. E. Bryan says of Carlyle Brooks:

"He has a splendid tenor voice, and he is deeply spiritual."

The Atlanta Constitution:

"Carlyle Brooks has one of the sweetest tenor voices, ever heard in Atlanta."

Dr. W. M. Jones, Columbia, S. C., says:

"Carlyle Brooks is a most earnest worker."

Some Open Dates

Address:—No. 18 E. Bradley Lane, Chevy Chase, Washington, D. C.

VICTORY CHURCH, JEFF DAVIS COUNTY

We have just closed a very successful ten days revival at Victory Baptist Church in Jeff Davis County.

There were fifteen additions to the church, thirteen by baptism. We had with us Rev. A. C. Parker of Fort Worth, Texas, and his singer, Mr. M. S. Varnado. We thank God for these two great servants of His. They have indeed been an inspiration to the church. We go forward with renewed courage to do the work God would have us do.

—A Member.

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For rugs, blankets, damask, novelty designed bedspreads and draperies. Liberal territory and commission. Rainbow Novelty Mills, Dept. C., Grover, N. C.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

M. Elijah fed by ravens, I Ki. 17.
T. Elijah at Carmel, I Ki. 18:20-39.
W. All repeat together Ps. 23.
Th. Elijah's lesson, I Ki. 19.
F. Elijah and captains, II Ki. 1.
S. Elijah's chariot, II Ki. 2:1-11.
Sun. Each repeat a passage of Scrip-
ture.

If no one in the family has yet learned to pray aloud, let the reader use David's prayer in the latter part of Ps. 19, at another time, the prayer which Jesus taught his disciples, and study more than seventy-five other prayers in the Scriptures to learn how to pray. Most of these were made for definite objects and all received definite answers. Remembering ever when we pray and when we read God's Word: There hath not failed one word of all His promise, I Ki. 8:56.

With all Sunday School Quarterlies and all B. Y. P. U. Quarterlies carrying Daily Bible Readings and with the Family Altar Page in Royal Service, it should not be necessary for the Home Page to suggest daily readings for family worship, but these are for those who are new in this service and especially for those who have small children in the home—those children that we've always heard so much about how they get so tired and sleepy at the reading of the Bible which they can't understand. Just try these passages cited above (and there are hundreds more as interesting), and these children will have wide open eyes and faces vividly alert with interest, and they will say, "O, papa, read some more", "O, mamma, read it again".

We have the word of an eminent psychologist, student of child nature, and student of literature that the Old Testament stories, judged from every point of view, are the most interesting stories in the world, in any land, in any age. And we'd know 'twas true without his statement if we ever tried reading them to children three, four, five, six, seven, eight, nine, ten, eleven, twelve (and on up) years of age. They meet every requirement that man has made for a good story and more. The human interest element is very vivid; they are definite, clear and brief; the language is simple, vivid and accurate; they are all highly dramatic; then there is the wonder of the infinite power of God always ready to intervene, and intervening according to His will; and above all and pervading all that great dynamic power that God has promised shall go with His Word.

Do not attempt family worship by reading the Bible through consecutively chapter by chapter, individuals may do that for themselves. Do not make the readings too long. It is better to stop with the children eagerly interested, then they will look forward to the next service.

forget to invoke the Spirit's guidance in our family worship.

The Glory of Christ

"Some years ago a painter who admired the moral beauty of Christ's character, but who refused to acknowledge that He was God, resolved to paint Christ's portrait from the evangelical records. For weeks he read these simple gospels and opened his soul to every suggestion of beauty and moral impulse, permitting himself to be moved and swayed by all the grandeur and radiance of that matchless life, knowing that only thus could he catch and reproduce on canvass the face he would portray. But in his process of sympathetic study of Jesus his unbelief slowly passed away. First one doubt and then another was consumed, burned up, so to speak, in the flaming splendor of that marvellous life, and ere long the painter bowed before Christ in adoration and worship. Like a man who has gazed into a holy mystery, he came forth among his friends, a look of wonder and praise upon his face, and exclaimed, 'I beheld His glory.'—E. Y. Mullins.

Lost—A Boy

Not kidnapped by bandits and hidden in a cave, to weep and starve and rouse a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue, if need be.

Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real.

The fact is, his father lost him! Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold upon him.

Yes, his mother lost him! Being so much engrossed in her teas, dinners and club programs, she let the maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness, and so the church and many sad-hearted parents are now looking earnestly for the lost boy.—The Portsmouth Messenger.

A GREAT MEETING

Brother Smith, evangelist, and Mr. M. E. Perry, singer, have just finished a great revival campaign in the Greenville school house, 6 miles north of Baxerville. The meeting began in the church building, a neat, well built but small building. On Sunday morning, the 10th, about one-third of the people got inside, there being fully 600 outside. The meeting was carried to the school house, where at least 700 people

could be seated, but the evening service was more largely attended than the morning, not more than half the people getting inside. The meeting grew throughout the entire week. With clear days and fair, moon-lit nights, the people came from all parts of the county. Many from Lumberton, Poplarville, Purvis, Columbia, Baxerville, Sumrall, and from surrounding church communities came; some came from as far as Hattiesburg. It was in every sense of the word a revival. The church, though small in membership, is strong in the faith and every member, it seemed, tried in every way to make the meeting a success.

Brother Smith's preaching is convincing, rings clear and is chock through with the Gospel. He keeps himself clear from the message, letting the Lord speak to the people. His earnestness and soul appeal is the comment of the campaign. Great results were obtained, both spiritual and otherwise. Mr. Perry truly won for himself a place in the hearts of the people, having the best congregational singing ever heard in that community. His large choir also was faithful each evening, many driving more than 10 miles each evening to help in the song service. His solos were appreciated as he speaks his words clear and meaningfully.

The meeting closed Sunday last with a morning service, dinner on the ground and baptizing at the river. A more impressive sight could not have been wished for than to have seen hundreds of people line the banks of Little River, a stream that holds within its banks water so clear until the rock bottom is discernable to a depth of six and eight feet. After Mr. Perry led the people, there in the woods in "On Jordan's Stormy Banks" and a prayer was uttered, Rev. J. J. Lowe, the much loved pastor, gently stepped into the stream, being followed by the candidates. The service was quiet, impressive and sacred. The utmost respect was given, not a giggle of laughter being heard, nor did any of the candidates get nervous or excited. It was truly a great service. Although lowering clouds hung over head and lightning rippled the bosom of the heavens above, all was quiet and serene with those standing on the banks with heads bared, watching that ceremony that depicted to the world the death, burial and resurrection of our Savior.

This evangelistic team was invited to return next year and again labor among this people. They gladly accepted and if arrangements can be made they will return to help carry on the work.

Some of the results were: A Senior B. Y. P. U. organized of about 30 members, with about 20 more to join. The W. M. U. was reorganized and new life injected into the organization for the work of the future. The Baptist Record was put into some of the homes. About 14 people united with the Greenville Church, 6 with the Clear Creek Church and 2 with the Bay Creek Church.

—M. E. Perry.

Sunday School Department

SUNDAY SCHOOL LESSON

July 14, 1927

E. A. Venable

David and Jonathan,
I Samuel 18:1-4; 19:1-7

Introduction:

The attitude of King Saul toward David forms a striking contrast to that of Jonathan toward him. Saul cherished a deadly jealousy against David, almost from his first appearance upon the scene of Israel's history, and sought every opportunity to destroy him. The ground of his jealousy was David's popularity with the people. It began with the song of the women in praise of David's dearth dealing triumph over the Philistines. There was a louder note in their song of praise to David than that in praise of Saul. It became a nervous disorder, a mania of madness, disturbing the balance of Saul's mind, and threw him into fits of melancholy which he had no power to throw off. Jealousy is one of the most painful and reprehensible sins of which man is capable. It finds its source in the spirit of self-seeking, it grows till it becomes a deadly poison, and eats out all the good in a human soul and destroys all the happiness of the soul that harbors it. It drove Saul to ruin and death, and consigned his name to ignominy. The relation of Jonathan, the natural heir to the throne, as the son of Saul, to David was one of undying friendship, the luster of which has commanded the admiration of all time. It is unsurpassed in the annals of human history, and is worthy of the emulation of all men. Jonathan appears as a paragon of perfection in the exercise of one of the greatest, and one could dare to think, the rarest of human virtues. He was capable of friendship of the highest order, and reached the limit of this capacity.

1st—Our lesson introduces us to the study of the friendship and undying love which bound the soul of Jonathan and David into one. "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel even his sword and his bow and his girdle." (I Sam. 18:1-4.)

1. There are disturbing elements in the story of David's first introduction to Saul which have baffled the skill of the most learned critics and still awaits a satisfactory solution. This insoluble difficulty does not mar the genuineness of the story of Jonathan's friendship for David, nor detract from its beauty.

It is no part of this paper to deal with this problem, and the solutions which have been offered.

2. David's conduct as singer and harpist on this occasion seems to have allayed for a time the deadly jealousy of the king and knit the heart of Jonathan to the young hero and harpist for all time. From that day the soul of Jonathan was merged in the soul of David.

3. The ardor and completeness of the undying devotion of these two young men impelled them to consecrate it by a covenant as sacred as life and enduring as time.

The love of Jonathan for David was so consuming as to seek other forms by which to express its depth and the unselfish surrender of his soul to another. He stripped off his robe and gave it to David. The circumstances of David, the humble walks of life, from which he came, and his vocation forbade his gadding himself in the apparel of a courtier. "They that wear soft raiment live in kings' houses", and not in tented fields. Love is intolerant of inequalities, is deeply sensitive to incongruities, and lifts its object to the high level of fellowship of fortune. If David is one soul with Jonathan, he must be clad in the investiture of a courtier and bear the symbols of royalty. The sword and the bow and the girdle must become the insignia of the royal dignity of David, even at the cost of Jonathan's divestiture of these habiliments of royal splendor. Love counts no castes, turns sacrifice into a privilege and self-giving a joyful enrichment.

2nd—We pass now to another scene in the history of the undying friendship and love of David and Jonathan, the two central figures about whom gathers the interests of the sacred story. "And Saul spoke to Jonathan, his son, and to all his servants, that they should slay David. But Jonathan told David, saying, Saul, my father, seeketh to slay thee: Now, therefore, I pray thee, take heed to thyself, in the morning, and abide in a secret place and hide thyself." (I Sam. 19:1-2.)

1. This disclosure of Saul, of his purpose to slay David must have come with startling effect to the ears of Jonathan, his son. Jealousy drove him into a frenzied madness, now sinking him beneath the depths of melancholia, now lifting him to the heights of a raging passion against the object of his cruel hate. His unremitting purpose to kill David, imposed a tremendous strain upon the love and loyalty of Jonathan to David. The love and loyalty due to his father pressed in upon him on the one side clothed with all the sanctity of the closest and tenderest of human relation and his love for David on the other. These tender sentiments and obligations cannot be played one against the other, nor the one sacrificed in the interest

of the other. These two make up the tragedy of the situation in which the best elements of his soul involved.

2. His love is strong and alert to discover the way of escape from the position into which his lot has cast him. Notable is his frankness in apprising David of his father's avowed purpose. He acts promptly and frankly, with no injustice to Saul and with perfect justice to David. There is no duplicity in his conduct, there is a vigorous grasp of the gravity of the situation and the exercise of wisdom and discretion in thwarting his father's purpose. His advice to David to hide himself from the sight of the king was the part of wisdom. Genuine love is frank, free from all levity, honorable, truthful, trustworthy, demonstrative, inspirational and abiding.

3rd—Jonathan's promise to counsel with his father has no suggestion of intrigue, disparagement of the father's condition of mind nor discredit of the motive which prompted it. Love moves under self restraint with fairness to all and within the limits of moderation, unmoved by the tide of emotional and the caprice of passion.

"And I will go out and stand beside my father, in the field where thou art, and I will commune with my father of thee; and if I see aught I will tell thee. And Jonathan spoke good of David unto Saul, his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to theeward very good: for he put his life in his hand and smote the Philistine, and Jehovah wrought a great victory for all Israel: thou sawest it, and didst rejoice, wherefore wilt thou sin against innocent blood, to slay David without cause?" (Verses 3-5.) Jonathan's interview with Saul is open and manly. There is no appeal to sentiment. The whole question is placed upon the principle of justice. There is disguise of the enormity of Saul's purpose to slay David. Such an act would be a grave sin, without justification. This is shown upon two considerations, which are clearly stated.

1. David's personal conduct in all his relations to Saul have been kind, courteous and considerate of the king's wishes and welfare. This appeal to the rectitude of the personal deportment of David to the king is put with pungent force and searching fidelity. It is an appeal to the highest motive which can actuate men. It assumes that the king is capable of estimating moral values and willing to yield to its requirements.

2. Jonathan's second argument pertains to the public service David has rendered to the king and the people of Israel, at the risk of his own life. Such a high public service at the hazard of his life calls for a grateful recognition upon the part of the king. To withhold such a recognition was a flagrant violation of the principle of justice; to require such a service with death was to be guilty of a sin of such

enormous proportions as to consign the perpetrator irrevocable infamy. Besides the demands of justice ought to be impelling, but when reinforced by the sense of gratitude the demand is inexorable. The king sees the force of Jonathan's argument and yields to his appeal. David is not only reinstated to the favor of Saul, but Saul himself is brought to his sober senses, and restrained from a foul deed which would have damned him with infamy. Jonathan's love for David has won the fight, added luster to his name and advanced the Kingdom of Jehovah.

4th—"And Saul harkened unto the voice of Jonathan; and Saul sware as Jehovah liveth he shall not be put to death. And Jonathan called David and Jonathan told him all these things, and Jonathan brought David to Saul and he was in his presence as before time." (Verses 6-7.)

TO THE EDITOR OF THE RECORD

Dear Brother:

I am constantly receiving letters about what I have written for the Record. These contain expressions of hearty approval, and some of them contain requests that I write an article on each of various subjects. A very intelligent and pious mother has just asked me to write for the Record, a paper on Motherhood. Those who read my articles have noticed that I rarely ever use more than a column and a half of the paper, for any one of them. Long articles for a newspaper are out of place. It is an imposition on the editor to expect him to publish them, and if he were to do it, but few people would read them. You are very kind in such matters, but there is a limit beyond which you cannot consistently go.

The subject of Motherhood is one of the most important that ever engaged the mind of anybody. If people would only think for a moment they would see how utterly impracticable would be an effort to treat the subject as it deserves, in a column and a half in a newspaper.

I have written a book of seventeen chapters on "The Perils Of Our Country". This book deals with facts that every mother in this country, and every father, and every body else, ought to know. It has been read by thousands. It is printed in large, plain type, on the best paper I could buy. I have testimonials of approval, enough to fill an almanac, from many of the best people in Mississippi. For sixty cents I will send this book, post paid, guaranteed delivery, to any one ordering it. If you want facts, big and foremost, send along the sixty cents, in money, or P. O. money order, and the safe delivery of the book is guaranteed. If you want to know where they had the last "Fandango", and where they will have the next "Shin-dig", this book won't tell you. You will have to learn that from the "excellent literature" of these "up to date, modern times".

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—L. E. Hall,
Hattiesburg, Miss.

East Mississippi Department

By R. L. Breland

Hazel Meeting

I was with Pastor J. S. Laird in his revival meeting at Hazel, Newton County, recently. I was pastor of this little church for several years some years ago, so my stay in the midst of these dear friends of past days was very pleasant and enjoyable. I found the people with good crops and many other prospects of material prosperity, but church conditions were not so encouraging. Division and strife had crept into the midst and so of course spirituality was wounded. For a whole week I preached them the gospel as I believe it to be taught in the Bible, and I feel that conditions were better when I left. Only two were received into the church and these by letter.

This is one of the finest farming communities that I know anywhere and some real splendid people live there. They are all my friends and I love them dearly and I am praying that the little church will throw off the conditions that are destroying its power and usefulness and grow in grace and in the knowledge of Christ. Some of the best meetings I have ever held have been held here. Internal strife will destroy any church or home. "It is not the water on the outside but the water on the inside of the boat that sinks it."

On the main I enjoyed my stay in their midst. So many changes have come since I was in their midst that my heart was sad. So many of the dearest and best who were there then are gone now. I missed dear Brother H. C. Rush more than any one. He was a good man, a real peace maker and a builder. Many years ago he went to heaven. His widow and daughter are still there.

Some strange things happen in this old world. Three aged persons were suffering from an illness of long standing, and each of them had expressed a desire for me to be present at their burial. By some means, I believe it to have been the working of Providence, all of these died while I was in the meeting and convenient to their homes and I was permitted to fulfill their requests and attend their burials. Sister Mary McCoy of Hazel church died July 11, age 88 years. She was buried in Pine Ridge Cemetery. She was one of the best women I ever knew. I was her pastor for many years. Brother James Viverett died at Newton July 13 and was buried at Neshoba the following day. He was 80 years old. He was baptized and married by my father and was also in the same company with him in the Civil War. He was an honest, Christian man. His aged wife still lives. Brother George G. Chipman died at Neshoba and was buried there the same day, July 13th. He was 81 years old, a Confederate soldier, a Mason and a member of Neshoba Baptist Church. He was one

of the best friends I ever had. He also was baptized by my father many years ago. Thus I lost three very dear friends in a few days. If I would permit myself to meditate on those happenings I would get lonely and sad as so many of my dear friends of the days agone pass on.

Notes and Comments

Rev. Eugene Stephens, the pastor at Neshoba, was present at the burial of Brother Chipman. Bro. Stephens is loved by his people at Neshoba. I was pastor here for eleven years.

Rev. Chas. A. Loveless has resigned at Como, and presumably at Duck Hill, and has accepted the work at Eupora to succeed Rev. Harvey Gray, who resigned some weeks ago.

Rev. J. S. Laird, who lives near Little Rock, Miss., is pastor at Pine Ridge, Mt. Hebron and Pine Bluff Churches in Newton County and also of Mt. Carmel in Neshoba. He is doing a good work.

Dr. R. A. Venable assisted Pastor J. E. McCraw in his revival meeting with Pearl Valley Church, Neshoba County, last week. Bro. McCraw is pastor of Mt. Oral Church at Laurel and has moved his family to that place from Newton. He expects to be in the Baptist Bible Institute, New Orleans, next session. He recently graduates from Clarke Memorial College.

Brother Vise assisted Pastor Murphy in a revival meeting at McDonald, Neshoba County, recently and a good meeting is reported.

When pastor of Lawrence Baptist Church, Newton County, some years ago one of the best men I ever knew was deacon of that church and a great friend and helper to the poor pastor. This was Bro. George F. Williams, now of Lake. For several years now I have not seen him until the meeting at Hazel when he was with us for several days. The hours with him were pleasant ones. His dear, good wife has died since I had met him last and he now lives with one of his grandsons.

I was with Rev. Clyde Bufkin at Good Hope Church, Scott County, for one service while over in the east. Bro. Bufkin is a rising young preacher. He serves Good Hope, Sulphur Springs, Cedar Grove and Midway Churches.

Pastor G. O. Parker was assisted in his revival meeting at Union recently by Dr. L. G. Gates of Laurel. Bro. W. R. Moore reports it as a good meeting, with some twelve additions to the church. Bro. Gates' son, who is also a minister, was with him in the meeting.

Rev. Eugene Stephens is pastor of Good Water Church, Lauderdale County, and Liberty Church, Kemper County, among many others, and he has recently led his people at these two places in the building of

splendid modern church buildings. This is out in the country, all paid for and the Board was not asked for a dollar. Much can be done on faith and will.

"WHITE CROSS" AND NEW ORLEANS

Rebecca Edmonds, Secretary

Mrs. C. C. Long, "White Cross" Chairman for Florida, writes that the women of Florida were assigned the Yang Chow Baptist Hospital in China, for which to furnish supplies; but because of war conditions, the hospital has been forced to close. She suggests that, as quotas have already been assigned the societies, such supplies be sent to the Southern Baptist Hospital in New Orleans until conditions in China are more favorable.

We have received a fine box from the W. M. S. of Altoona, and have been advised of others that will come. We greatly appreciate this cooperation on the part of the women. New Orleans is a great and promising mission field for Baptists; and this hospital is doing much to aid in the work.

Brother Chas. C. Jones just closed a fine meeting at Big Springs Church last Friday. He goes to Montrose, Clarke County, next.

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Flood conditions made it necessary for meeting at Jonesville, La., to be postponed. He, therefore, has the third and fourth Sundays in August open.

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Baylor College

Baylor College is anxious for fifty girls in her Mississippi Club for next session which opens September 17th. Baylor College has the most widely distributed student body of any institution in the Southern States, having registered last year fourteen girls from Foreign Countries, One hundred and fifty girls from twenty-five states other than Texas, and more than two thousand girls from two hundred Counties in Texas.

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For additional information write or wire Mrs. J. P. Harrington, West Jackson, Mississippi, Box 272, or J. C. Hardy, A.M., LL.D., President, Belton, Texas.

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M. P. L. BERRY, President,

Clinton, Miss.

Thursday, July 28, 1927

BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.
Hazlehurst, Miss.

"My Idea of God", compiled and edited by Dr. J. Fort Newton. Little-Brown and Company, Boston. \$2.50.

This book consists of eighteen essays from as many leading American preachers, teachers, and theologians. These papers appeared serially in the Woman's Home Companion a year or two ago and awakened considerable interest and comment.

This symposium presents a most interesting and, on the whole, a very profitable discussion of the greatest theme that can engage the human mind. Our ideas of God determine the kind of life we live, for "as a man thinketh in his heart, so is he". If one's ideas of God are correct—as far as the finite mind of man can go—then his ideals of living will be proportionately correct. If, on the other hand, one's ideas of God are wrong, then we could hardly expect anything else to be right.

It is an unusual book in that it presents ideas from various groups of thinkers: Jew, Gentile, Catholic, Protestant, Modernist, Quaker, Fundamentalist, Christian Scientist, Ethical Culturist, Humanist, Empiricist, and Mystic. A few quotations are given and may be studied with interest. "It is said that the Jew gave God to the world, but this is not true. Mankind did not have to wait for the Jew for the God-gift. To believe in some sort of God seems to be the part of human nature... He (God) is the source of Nature. He is the One Spiritual Being that caused the world as we know it to come into existence. He created it all, and by His spirit, by his will and law, it lives, endures and acts", Rabbi H. G. Enlow.

"The only God about whom I can feel concerned is the one who has objective existence, an existence independent of man... The Divine Savior and Lord, for the love where-with he loved us, bore all the guilt of our sins, made white and clean the dark pages of our account, and reconciled us to God", J. G. Machen, Princeton Theological Seminary.

Here is what Rufus M. Jones of Harvard College says: "We can find a God of love only in some concrete Person who is divine enough to reveal such perfect traits of character and human enough to be identified with us. All that and more we find in Christ". Henry Sloan Coffin is usually ranked with the Modernists but here is what he says: "Only one has seemed completely to understand and accord with His purpose; and in Jesus God has expressed himself fully. To me Jesus is the adequate picture of God's character". Dr. Richard Roberts declares: "It is true, to be sure, that for some people the kind of life they want to live determines the kind of God they

choose to believe in; they make their God on their own image".

Dr. E. Y. Mullins thus expresses his view: "To me God is not a finite Being. Or perhaps I should say, He is both finite and infinite. He has something very human in Him. He loves; He can resent evil. He can suffer with those who are in pain and sorrow. He is very patient with the erring. This is the finite or human side of God. But He is also an infinite Being. I cannot fully grasp the infinite; but to me it is power raised to the highest, wisdom and goodness without limit, love boundless and free. It is his character as loving and holy which makes me trust Him as sovereign".

"No physical thing", says Dr. D. C. Macintosh, "organic or inorganic, is God. Neither is the sum total of all physical things God. In other words what we mean by the term 'God' is something different from each and every physical thing, whether taken separately or all together as the physical universe... The physical universe is God's holy, awe-inspiring Body; its energy is God's physical energy, organically related to a central 'loving intelligent will'. But the real God, after all, like the real man, is the Spirit, not the body".

Here we have all shades and varieties of opinion. It would appear that there was a race between the Christian Scientist, the Ethical Culturist, and the Humanist as to which could bring in and dump into the symposium hopper the biggest batch of nonsense. The Christian Scientist hasn't a single idea worth quoting which he did not receive from the old school of theological thinkers, the rest being mere trash. A brief quotation from the others will serve to show how far they have missed the mark. "I think it is misleading to speak of God as personal, or as a person, although I freely admit that personality is the least inadequate clue we have to the nature of that which utterly transcends knowledge and definition". And now listen to the Humanist: "All the old religions presuppose a certain type of God, and then considered man as a means toward realizing the purposes and desires of this being. It was taught that the chief end of man was to glorify God. But Humanism considers human life an end in itself, and teaches that everything in life should contribute to the glory of men rather than the glory of God". Well, this caps the climax! Let the men go and sit at the feet of Jesus of learn of Him who is "the Way, the Truth, and the Life".

The book has been read with pleasure and profit. It broadens one to come into contact with different types of thinking. It does us good to know what others believe even though we do not accept their opinions. Perhaps there would be a greater spirit of tolerance among religious leaders if we really knew what others believe. The book merits wide reading and careful study.

NEW HEBRON MEETING

Recently it was my high privilege to spend seven happy days with

Pastor B. E. Phillips and his good church at New Hebron. I have never experienced more genuine joy in one week's work in my life. I have never labored with a finer group of people, and have never been associated with a more devoted pastor. Phillips is indeed a prince.

Bro. Atley J. Cooper of Morton led the singing and did fine personal work, and much of the success of the meeting was due to his splendid service. I would not hesitate to commend him to any pastor in need of such help.

I consider Bro. Phillips one of the finest men I know. Quiet, modest and unassuming, but with convictions that are fathomless and unshaken, a great pastor and a preacher of splendid ability. For nine years he has led this great old church from victory unto victory.

In addition to the great joy of working with Bro. Phillips, the pleasure was greatly intensified by having with us Brethren Mize and Carter of Silver Creek and Bro. Landrum of Monticello. There were many manifestations of Our Father's presence and He gave us fifteen happy souls by experience and three by letter.

I am now conducting a tent meeting at Powhatan, in the coal mining section of northern Alabama. Within a radius of five miles they are producing six thousand tons of coal per day. The prospects are fine for a great meeting. These miners are very hard to reach with the Gospel, but God is on His throne and our faith is in Him.

—C. E. Welch.

REVIVAL AT LORMAN

Old Fellowship Baptist Church of Jefferson County, more than 110 years old, recently was the scene of an old time revival led by Bro. Kitchings of Louisville, Ky., and Bro. Butler of Gloster. Attendance was good throughout, and the house was not large enough to accommodate the crowds. The most unusual thing about the meeting was the spirit of co-operation and fellowship of all denominations. Jews, Catholics, Protestants, and Baptists heard the Gospel preaching uncompromisingly. There were four accessions.

Brother Kitchings is a real Bible scholar, a good preacher, a lover of souls, and a thoroughly consecrated Christian. He is a native Mississippian, and soon will have finished his Doctorate at the Southern Baptist Theological Seminary. Mississippi can't afford to lose him.

Brother Butler proved himself worthy, and the people here are now engaging his services in a ten day singing school.

Brother Lightsey came in time to close the meeting in good fashion by putting the Baptist Record in every Baptist home. He was with the pastor Sunday and Monday following the meeting at Fayette and left the Record coming to 75% of the Baptist homes there.

—D. O. Horne, Pastor.

IN MEMORIAM

Mrs. Emily Dunaway Cooper

I miss you, dear mother, since you went away,
I miss you, mother, the live long day,
I miss you while the birds doth sing,
I miss you, dear, in everything.

I am lonely, dear mother, since you went away,
And sadder by far than I can say,
But, we believe and know you are at rest,
Believing that Jesus does all things best.

Mother, dear mother, the time will seem so long,
For we shall never again have you with us in our homes,
But we know, dear mother, if we live as you have,
We shall meet you some sweet day On Heaven's bright throne.

Mother, dear mother, we miss you so,
Then again, mother of the present time,
For you the happy bells of Heaven chimed.

For those bells of Heaven chimed for you!
Dearest of hearts that child ever knew,
Oh, we are so sad, dear mother, that tears fill our eyes,
But we shall see thee again in the sweet bye and bye.

Asleep in Jesus, blessed sleep,
From which none ever wakes to weep.

A calm and undisturbed repose,
Unbroken by the last of foes."

To the memory of my sainted mother, Mrs. Emily Dunaway Cooper, who fell asleep in Jesus, June 9th, 1927.

—Her Daughter.

Mrs. Samantha Williams Summers
Mrs. Samantha Williams Summers, daughter of Floyd and Sarah Williams, was born in Pike County, Miss., June 5, 1850, and died at Beauvoir, Miss., April 18, 1927, being 76 years, 10 months and 13 days old.

At the age of five she moved with her parents to the vicinity of Bogue Chitto, Lincoln County, Miss., where she grew to young womanhood, and went to school. She lost a brother in the Civil War. For that reason she never liked for her husband to attend the soldiers' reunions. It was too warlike, and she had had enough of war.

On January 9, 1873, she was married to W. Conway Summers in Lincoln County, Miss. To them were born ten children, all now living, all Christians, all Baptist Church members. They are as follows: F. W. Summers, rural carrier, R. F. D. 2, Gulfport, Miss.; Rev. T. E. Summers, pastor First Columbian Baptist church, Seattle, Washington; Mrs. J. W. Daughdrell, movie op-

Thursday, July 28, 1927

THE BAPTIST RECORD

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erator, Sumrall, Miss.; Mrs. Amos Greer, farmer, Rt. 1, Bogue Chitto, Miss.; J. E. Summers, farmer, Rt. 1, Bogue Chitto, Miss.; Mrs. Will Summers, farmer, Verna, Miss.; Mrs. Bert White, farmer, Rt. 4, Corpus Christi, Texas; Mrs. Preston Boyd, farmer, Rt. 1, Bogue Chitto, Miss.; J. D. Summers, railway service, Bowie, Arizona; Mrs. G. C. Allen, with transfer company, Gulfport, Miss.

At the age of seventeen she was converted and joined what was then Mount Vernon Baptist Church, Lincoln County, being baptized December 2, 1867. So she was a church member nearly sixty years, being a member of Handsboro Baptist Church, Hanrsboro, Miss., at her death. Her remains were laid away in the cemetery of the Jefferson Davis Soldiers' Home on the day after her death.

Her surviving husband, who lived with her more than half a century, says she was a model Christian girl when he first knew her and that she never wavered in those qualities throughout the succeeding years. She was a woman of few words, but felt deeply and acted decisively after mature deliberation. In many respects she was a remarkable woman.

She had long been a sufferer from diabetes, but the immediate cause of her death was a broken hip, caused by a fall. Each of her children, except one in the far Northwest, was with her at some time during her last illness, and all but three were at her funeral. She had been in the Jefferson Davis Soldiers' Home three years and was dearly loved by all.

Peace to her ashes, and blessings on her loved ones.

—W. C. Hamil, Her Pastor.

N. B. Leggett

On Monday night, July 4th, the spirit of N. B. Leggett crossed the mystic river and quietly slipped away to his eternal reward. The end came at Baptist Hospital at Memphis following a major operation.

Mr. Leggett was born at Lottville, Miss., in Madison County, Feb. 19, 1882. When he was 10 years of age his parents moved to Harperville, where he received his elementary education and was baptized into the fellowship of the Baptist Church by Rev. T. J. Moore—living ever to the end of his life as a consistent member and faithful worker in same. He managed a dry goods store and kept books at Lena, Miss., for a period of ten years and was for a while a teacher in the public schools of Scott County.

In the year 1907 he was happily married to Miss Susie Ott of Osyka, Miss., and to this union were born the following children: N. B. Leggett, Jr., age 19; Pauline Leggett, 14; Marie Leggett, 12; Claire LaVerne, 7. All survive and all except the baby are members of the church of which he was a member. Mrs. Leggett, who through these years has been the faithful wife and mother, is a very active worker in the church and Sunday School.

Mr. Leggett was by experience, nature and training a business man.

He was for ten years vitally connected with the Brookhaven Bank & Trust Co. From there he came to Belzoni, where for the past ten years he has been happily connected with the Citizens Bank & Trust Co., being at the time of his death vice-president and cashier. In this capacity he has made an unusual record and made friends of nearly every citizen in the county. His relation to the Baptist Church has been most remarkable indeed. At the time of his death he was superintendent of the Sunday School, chairman board of deacons, and member building committee, and worked untiringly for all the interests of the church. In the going of Bro. Leggett, the church, Sunday School and community has sustained a loss which cannot be replaced. May the comforting Spirit of God ever abide with his grief stricken family.

His pastor,

—J. H. Hooks.

LINE CREEK

Our meeting at Line Creek, Scott County, began Saturday before the second Sunday in July. The preaching was done by Rev. Guy Winstead from Louisville, Ky. His pastorate is in Indiana. Line Creek is his home church, where he was converted and liberated and ordained to preach. He has worked his way through school, finished at Clinton, then two years in the Seminary at Louisville, Ky.

I have never known any boy who had more friends, and people have the utmost confidence in him. His preaching was sound. He preached with great power, and great crowds came to every service. The people said they had never heard greater preaching. Some of our churches could never do better than to call him back to our own State. The singing in this meeting was led by Bro. Moody Purvis. He is not only a good leader in song, but ready to do anything for the Lord. His wife and Brother Winstead's were a great help in the meeting. We had from 75 to 100 in our sunset prayer meetings. There were four for baptism and one by letter added to the church. Hardly any there are out of the church.

I left after Friday night service to go to another meeting. Brother Winstead was going to preach on until after Sunday night. I have not found out results yet.

The people's crops were burning up for rain. On Tuesday morning we had special prayer for rain. That night just as the service closed it began raining. Many people got wet, and cars got in ditches. We had a thank service the next morning.

The church showed their appreciation of our work by paying their pastor \$100.00 and had over \$100.00 for the help and singer.

The Lord be praised.

—D. W. Moulder.

MT. OLIVE MEETING

The meeting of the Mt. Olive Baptist Church at Mt. Olive came to a

close last night. Dr. R. B. Gunter did the preaching. From the beginning he seemed to be at his best. I don't know when I have been in a meeting when there seemed to be a greater feast for believers. We were not looking for an ingathering, and for this reason the large portion of the preacher's messages were directed to the saved. We had splendid congregations and the best of attention. I feel that our people have been built up in the faith. There were two who united with the church, but I will be disappointed if as a result of the meeting that there shall not be others to come.

—A. S. Johnston.

BRO. FARR BUSY WITH MEETINGS

It has been my real joy to be with Rev. Jewell Kyzar in a week's meeting at the Pleasant Hill Church, fourteen miles southeast of Brookhaven. God was gracious to us in the meeting, giving us 26 additions, 24 of them coming for baptism.

W. E. Farr, Jr., did some splendid solo work. Brother Kyzar is almost idolized by his people. He was born and reared less than a mile from the church that he now serves, which within itself is a greater compliment than any I can pay him. Some of these days a real large church will be seeking Jewell. May our Heavenly Father bless the old church and the young pastor.

Graysport.—This is a little church 16 miles east of Grenada, where it has been my pleasure to hold five annual revivals. However, this year I secured Rev. J. Norris Palmer to do the preaching. We closed the meeting yesterday.

Dr. Palmer is really one of our great young preachers, logical, sincere and masterful in the presentation of his messages.

Our son, W. E. Farr, Jr., sang for us during these ten days of revival. The good Lord gave us eight additions. It was my privilege to baptize nine there yesterday, as we

had one awaiting baptism when the meeting started. I serve this little church, preaching to them on second Sunday afternoons. We ordained two deacons during the meeting. This little church is much encouraged and with fortitude and grace they have determined to do greater things for the Lord.

I go next Monday morning to Sidon to be with Dr. Hewlett in a two weeks' meeting. I crave the prayers of friends that we may have a great meeting there.

—W. E. Farr.

KOSSUTH

We have just closed a wonderful meeting here. The meeting was under the supervision of our State Evangelist, C. T. Johnson, and Curtis Hall, singer and worker.

These gentlemen are of the highest Christian character. They won their way into the hearts of all the people of this and adjoining communities. Brother Johnson is a strong, forceful, sound gospel preacher. His messages are full of "pep" and power. Brother Hall is a splendid singer. His selections are of the gospel type. Besides his ability as a singer, he is a great organizer and worker among the young people. If anyone is looking for a "team" who can "put things over" for the Master, I would most gladly recommend them to you.

As a result of this meeting, the church was much revived and we had sixteen additions to the church, 15 of these by baptism.

We are all happy and are praying the Lord's blessings upon these faithful men as they labor elsewhere.

—J. A. Huffstatter, Pastor.

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Thursday, July 28, 1927

BAPTIST RESCUE MISSION IN NEW ORLEANS

On February 11th this year our rescue mission at 204 Dauphine St., New Orleans, was opened, and since that date we have never lost a service, but night by night we have given the gospel to an increasing number of those for whom little is done in most of our cities. New Orleans is certainly one of the most unique mission fields in the entire country. But besides its vast unreached masses there are many thousands of transients and those so crippled by sin that a distinct field of service is called for if they are ever to be reached.

When I was appointed to this field and saw it my duty to come I was sure that the crying need was to establish a real rescue mission for the "down and outs". Ordinarily such missions are carried on on a basis that gives Baptists less confidence in their real usefulness. Often much besides the plain gospel of Christ is preached in such missions, but it became the definite purpose of this missionary to establish this one on such basis that the gospel, and nothing but the gospel should ever be preached in it. And the Lord has most signally blessed our endeavors. A very large number of men have made professions of faith in our Lord. Many coming in to the hall under the influence of drink have not only been sobered, but have been changed into faithful followers of Christ.

Within a few weeks after opening our hall in a very excellent downtown location we began giving lodging to such as were bedless as well as destitute in other ways, and the number needing to be thus provided for has taxed our utmost ability. We began without a dollar provided, and have gone on as we have been able, growing steadily. Our attendance increases even now in the heat of summer, and our bed capacity is over-taxed practically every night. Last month we gave 535 lodgings, and this month it promises to run decidedly over eight hundred.

The Baptist pastors of the city are very generous in their endorsement of the work and several of them reach in the mission every week, and their members are lending most valuable aid in the work of the mission. But we need the co-

operation of those outside the city. Our struggling churches here are too burdened to give the financial aid we are needing, and this is really a South-wide interest and we ask the prayers of all our people and such financial aid as they may be able to give us.

And just now one of the greatest needs at all is the furnishing of a place that would enable us to care for delinquent girls and women. Oh! that some man or woman with means would at once meet this so very urgent need. The number of fallen women here is appalling, and we are almost powerless to reach them unless we can provide an asylum for them during the period of their rehabilitation. God is graciously blessing our work for men, but we stand aghast at the enormity of the tragedy being wrought in and through these girls and women. They come from hundreds of towns and country districts, many in their early teens. Shall we leave them as they have been left through the years? Write me about this.

—J. W. Newbrough,
Home Board Missionary,
740 Esplanade Ave.

ARKABUTLA

Personal work by house to house canvassing was gloriously vindicated in our meeting here. When the meeting in the church building closed, with 26 additions, a brush arbor was erected about four miles away, in a section where there had been no preaching for years. Here also they "received the word with all readiness of mind," and eight more confessed Christ, making a total of thirty-four additions to the church, of which thirty-one came for baptism.

Bro. N. G. Hickman, of Sardis, assisted the pastor in this, counted by many as the best meeting in Arkabutla in over forty years. His ready use of the Scriptures in personal work as well as in the pulpit reminded us that this was practiced and commended to us by the Master Himself.

—Judson Chastain, Pastor.

Tate County as a whole enjoyed the meeting conducted by Dr. E. D. Solomon, born in Coldwater and reared near Strayhorn. When "Ed" left Tate County as a boy going to

Mississippi College to enter as a ministerial student his home people did not have enough confidence in him to grant him a license to preach. The impediment in his speech was thought to preclude any success in the ministry. But now we are proud to claim him as a son of Tate County. Only two were added to our church during his meeting here, one by letter and one by baptism. But

his simple and powerful exposition of the Scriptures wonderfully strengthened our faith. Thank God for men like this Louisiana State Secretary, willing to fulfill nobly that part of the great commission:

"TEACHING THEM to observe all things whatsoever I have commanded you."

—Judson Chastain.

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Marion, Alabama

—TODAY

A Million Dollar Memorial to Wm. Lunsford

FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Convention in announcing a gift of \$25,000.00 from an esteemed brother whose name is withheld by request, stands ready to issue life annuity bonds to other donors to the fund and will thus build a million dollar memorial to its late founder and secretary, Doctor William Lunsford. The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern Baptists should perpetuate the memory of William Lunsford, who literally gave his life away for the Baptist preachers of the South. His sacrificial life and death should call our people to some signal deed of devotion—such as the gathering of a million dollars in Annuity Bonds.

"I should like anonymously to be the first thus to show my love for him and for the Baptist preachers of the South, whom he loved so well. That is the chief reason why I am sending you this \$25,000.00. God grant it may be the first fruits of a great ingathering which shall be a worthy monument to our beloved brother, and at the same time serve to drive farther away from the hearts of our glorious host of penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking? We propose to erect this monument to Doctor Lunsford out of funds coming to the Board through gifts of money on a life annuity basis and by funds bequeathed for the purpose in wills. Give while you live and live on what you give. This is possible through investment in our WILLIAM LUNSFORD MEMORIAL LIFE ANNUITY BONDS.

FOR FURTHER INFORMATION ADDRESS

The Relief and Annuity Board

of the Southern Baptist Convention

THOMAS J. WATTS, Corresponding Secretary

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